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PSYCHIC SCIENCE

Quarterly Transactions of the British College
of Psychic Science Ltd.

VOL. XIV. No. 2

JULY, 1935

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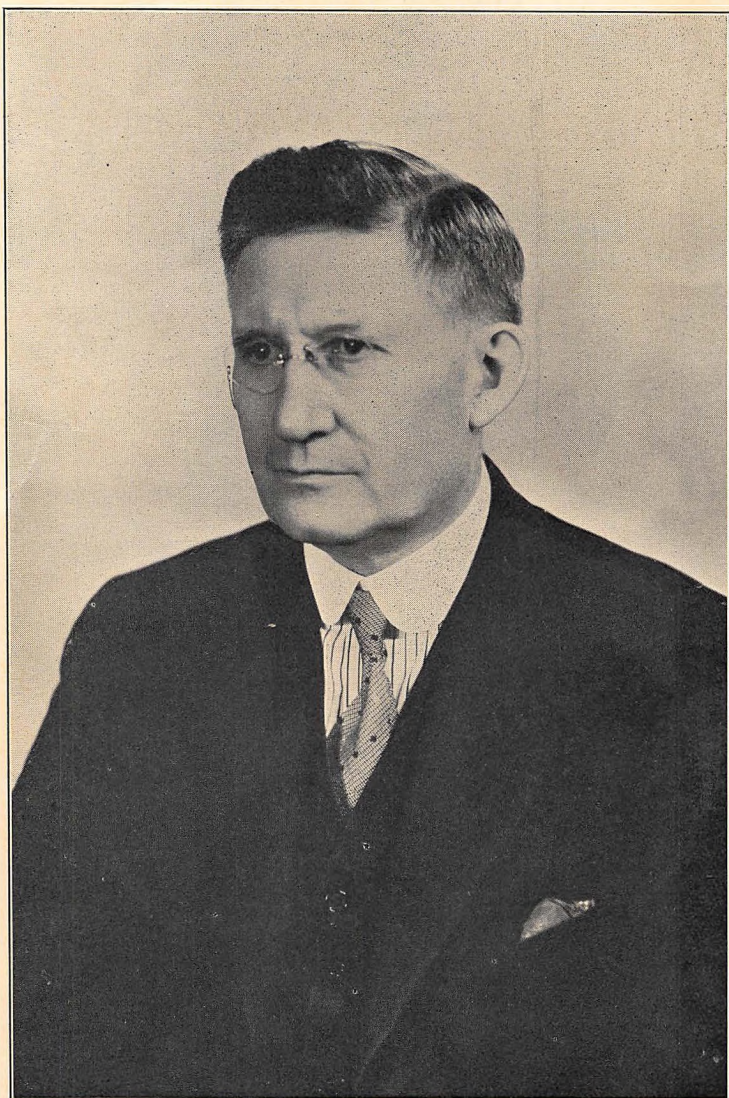
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OF THE

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Editor: STANLEY DE BRATH, M.I.C.E.

Responsibility for the contents of any article appearing in these Transactions rests entirely with the contributor and not with the College.

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EDITORIAL NOTES

The article on "The Problem of England" has been sent to me as a new departure in automatic writing. It purports to be by 'Johannes,' some of whose work, through Mrs. Dowden, with the Research Officer of Brasenose College, Oxford, were given in the April issue of PSYCHIC SCIENCE, last year.

He laments, as others of us do, that communications from the Unseen are, as a rule, so personal, and bear so entirely on trivialities. This is of course due to the fact that the large majority of those who visit mediums, do so in order to gain contact with relations whom they have lost by death, but 'Johannes,' or the group calling themselves by his name, consider that these should not be the *only* form of automatism. He has now embarked on a summary of the mentality of the chief nations in the world. England, France, Germany, Russia, Austria, India, China, and America all come into his purview, and I publish the first of these, with my own remarks entitled "Shadows of Coming Events," appended.

It remains to be seen how far these short sketches appeal to readers. I shall welcome any letters indicating how they are received, and if they fill a want. It is one thing to desire more serious matter, and quite another to have articles bearing on current politics, and national mentalities.

It must be remembered that they come to us as the products of one mind only, and are no more to be received as Truth, or even as "the opinion of the spirit-world" than if the communicator were incarnate on earth. We may, of course, consider them as emanating from a higher point of view than

the terrestrial, but it is their content which is submitted for our consideration. It should be considered impartially and with a certain detachment of mind. They inevitably have a certain bearing on current political problems, and it is open to question whether they should be admitted to Psychic Science at all. But the cry for peace is gradually becoming a leading feature in national politics, especially among thoughtful spiritualists, that it seems worth while to publish matter which is at least a reply to the scientist who said that if survival meant to be reduced to the mentality of the average séance, he would infinitely prefer annihilation. That there is no ground for fear of any such lamentable result, is evident from such a book as *Spirit Teachings*, which is an elaborate and common-sense argument addressed to a clergyman, aiming at a consistent Theology ; but that fear is more than justified by much of the "automatic writing" which reaches editors in reams, and clogs their wastepaper baskets.

Most of the arguments used by the Peace Societies are futile. What is the use of calling on the most pacific nation in Europe to sign declarations that "*under no circumstances* will they support a war," while our politicians cling to the spoils of the last war for which Germany hungers. My father was an artillery officer ; my brother was a Lieut.-General in the British army. From neither of them have I ever heard anything of the temper which is called 'militarist.' All sensible men, soldiers especially, are agreed that war only settles which nation is the stronger at the moment, and leaves victor and vanquished alike, exhausted. I have heard soldiers laugh over the old Roman law by which those who had most stake in the country were expected to fight in the front ranks, saying that if we had the same rule, wars would be fewer ! In Ireland the "mutiny" of the army officers alone saved that country from a civil war which would have revived all the horrors of the "wars of religion" in the seventeenth century. When the politicians found that the soldiers would not coerce Ulster, they dropped the project designed to placate the implacable South.

No. The real causes of war lie with the politicians and not with the soldiers who carry out their orders.

There has recently been published by the Encyclopaedia Britannica Company, a chronological summary of World-

history, entitled, *The March of Man*. It mentions only leading events without their causes, but this list, mainly of battles, illustrates the torrents of blood through which man has waded to his present position. It illustrates the immense work to be done before the mentality of war can be overcome.

Shall we invite this perpetuation of conflict, or shall we initiate a new departure in the League of Nations whereby reasonable justice shall replace armed struggles, and lead us to that peace "which hath her victories no less renowned than war"?

STANLEY DE BRATH.



THE PROBLEM OF ENGLAND

By "JOHANNES"

This series of articles on international politics were written automatically, by Mrs. George Nicolaus in the summer and autumn of 1934. In March 1934, Mrs. Nicolaus joined one of my classes at the British College of Psychic Science and developed her writing rapidly and surely. She has never had to contend with any hindrance or difficulty. Johannes, who controls me, controlled her. The following articles seem a *tour de force* on his part to show the proficiency of the automatist.

HESTER DOWDEN,

16 Cheyne Gardens, Chelsea.

October 7th, 1934.

When I speak of England it is understood that I speak of the United Kingdom, and not of colonies or dominions. You will remember that I have always stressed the importance of studying a country as an individual, with an individual soul. This is essential to any student of history who would acquire a correct appreciation of facts.

The chief characteristic of England is her independence, which she maintains so stubbornly that even slight variations of opinion are fought obstinately, and are sufficient to cause ruptures and separations. Each side of her character must be retained intact. The mystical, poetical, dreamy side of her is represented by the mountainous people of the highlands of Scotland and of Wales. The hard-headed, practical, narrow-minded peoples are in lowland Scotland, equally with northern England. In Ireland we find represented the warm-hearted, hot-headed, impulsive and most sociable side of England. These small differences of personality in so independent and stubborn a country as England were quite enough to cause cleavages of sufficient importance to make complete unity impossible, and there arose kingdoms within kingdoms each of which yet retained the traits of character which mark them as children of Britain. They are all influenced by the eternal soul of the country, quite as much as are any other peoples in their respective lands, and, but for their stubborn independence, these barriers and boundaries would never have been set.

The Englishman resents any attempt to influence him to see

other than his own point of view. He is comfortably convinced that he is right, and even as this conviction prevented him from compromising with his fellow citizen, so does it colour his whole life when he goes forth as a colonist, a rôle in which none can surpass him, and as yet, none can equal him. His very stubbornness and independence have made him an ideal colonist, for he retains his strong individuality under all circumstances, and is not absorbed into the life of an alien land as other nationalities are more readily. The Englishman carries with him to these undeveloped lands, fine, intrinsic qualities of honour, truth, courage and justice, and his example has been of incalculable benefit to the struggling children of these larger nurseries of the world. He is always the elder brother : stern, rather self-righteous, given to lecturing and snubbing, not too ready with encouragement or praise, quickly resentful of any show of spirit on the part of the younger children in the nursery : displeased at any attempt to belittle his authority, yet always ready in a patronizing, clumsily affectionate manner to give advice in difficulties, and never failing in a crisis. Grumbling, protesting at the foolish, wilful acts or the youngsters which have caused the animosity of others, he is yet ready to fight their battles when need arises. So it is the Englishman himself who inculcates so strongly this spirit of aid and loyalty in his young pupils, so that when he in turn is in need, his brothers flock to his side in a manner which bears witness to the excellence of their training.

But now the time has come for England to appreciate the truth that just as she herself has a powerful and definite personality in her own land, so have the other countries to which her sons have journeyed but in which they are but aliens. It is impossible, according to the law of the Universe, for the Englishman to make of Africa another England. Africa is for the Africans ; white or black, all those people born of her with her own characteristics, and who will become part of her soul. Their work is great and can never be crowned with success until each has learnt to help the other on the path of progress. The highly-cultured, thoughtful, sensitive white man will help his less evolved white brother as patiently as he will plan for the advancement of the black one. The more highly evolved black man will give his aid with equal impartiality to

all who are still below his standard. These are the children of Africa, white or black, and the Englishman, if he cannot sink his independent individuality, will have no part in the country's evolution.

The same story will be told in all the other countries she has colonized. None of these lands can be little Englands. They are all themselves, individual and unique, and they themselves must work out the plans arranged for them by destiny.

Canada is not England but America, very greatly to the advantage of the latter country, which will be richly benefited by the high moral and civic example which Canada will keep before her.

The thoughtful Englishman will feel a greater sense of responsibility and a grave self-respect when he realizes how important was the task assigned him in the building up of nations. Due to his unshakable independence for good or ill, the qualities he had impressed upon their souls have been assimilated for all time, although the fundamental characteristics remain unchanged.

The problem that lies before England is, how far can she sink her pride in the unselfishness and understanding which will enable her to relinquish the elder brother attitude and to acknowledge that these countries which she calls her colonies and dominions have an individuality and independence as great as her own ?

Is she sufficiently just and self-disciplined to withstand the disappointing realization of her faulty judgment and lack of vision ? Will an appeal to the justice and sense of fair play which are such strong influences in the English character meet with a generous response ? She could play a far finer part in world evolution if she would but offer her sterling qualities in true friendliness and brotherhood on terms of equality, and with no thought for self-aggrandisement, but only for the good of the world's great family.

Only thus can England fulfil the high destiny to which she has been called, "The little leaven that leaveneth the whole lump," which is useless and wasted until it is put to its task.

SHADOWS OF COMING EVENTS

BY STANLEY DE BRATH

"The large majority of people who hear of Spiritualism, and perhaps go to one or two séances out of curiosity, do not realize the real meaning of what they see or hear. They go to get a thrill, which may, or more often may not, eventuate. Of the real essence of the matter they have no idea.

By it the Seen and the Unseen become one. It is most severely practical. "The Lady Nona," an Egyptian princess who has given many incontrovertible proofs of her personality, which dates from 1300 B.C., says:—

"We are rather anxious at present, because we are approaching the dangerous period when the truth is becoming more and more generally accepted, and yet is a subject upon which most people are quite ignorant.

Now the danger is coming partly from those who believe, but are rather ignorant of the facts behind Survival. To them it ends in communications from loved ones. *To us it begins there.* . . . Your world is trembling on the brink of terrible disaster, which can be averted only by brotherly love, humanity and service."

To show one of its bearings on practical life, we may take a letter which was published in the *Morning Post* of March 27th last. The writer is a Doctor of Music in Oxford, who has had the courage to point out, and the *Morning Post* has had the courage to print, what many of us have foreseen, that the repudiation of the Treaty of Versailles by Germany, must inevitably raise the whole question of the retrocession of the African colonies.

Shall this be before, or after, a new and terrible war?

Herr Hitler's whole policy aims at restoring Germany to parity with other European nations. In this parity, colonies are a capital point. Now England has absorbed German East Africa, a territory roughly 700 by 600 miles, and has given German New Guinea to Australia. The Peace Societies are screaming "No More War," but *while we cling to the spoils of the last war, that cry, however excused, is mere hypocrisy*, as our enemies are not slow to point out.

WHAT MIGHT HAPPEN

Every new weapon which mis-directed science has invented gives rise to new military tactics. Napoleon's victories were won by using artillery as a tactical unit of massed batteries. This failed at Waterloo because Wellington's troops were kept in line in relatively sheltered positions, because the French cavalry were sent too soon against rapidly formed squares of unshaken infantry, and because the Prussians appeared on the French flank.

The aeroplane has yet to be developed as a tactical unit. Its essential element is surprise. Those who use it will first send a mass of fighting scouts to engage such forces as the defenders can muster, following them up by 500, or even 1,000, aeroplanes loaded with poison-gas, high explosive, and incendiary bombs. The damage inflicted on London by such an attack, which might occur within an hour of a declaration of war, or even without that formality, would be such as no African colony is worth, even if we could retain it afterwards.

There is in certain political circles a short-sighted project to consolidate Kenya, Tanganyika, and Uganda into one Protectorate. Mr. Amery, when Secretary of State for the Colonies, spoke of Tanganyika as "permanently embodied in the framework of the British Empire." If that project is implemented, it will convince Germany that negotiation is useless, and war the only method for recovery of the colony. No means to that end will be neglected.

It is said, probably with truth, that there are aeroplane factories in Holland, Belgium, Switzerland, and Spain under German management, which do not appear in the military returns of the German Reich. They were established when the Allies forbade aeroplane manufacture in Germany. These could probably double the number of aeroplanes available. It has been said that war will cease only when the means of destruction have become so fearful that no nation will willingly invoke them. That day has now come, and a concentration over London could be arranged to take place at very short notice.

The Treaty of Versailles was conceived in hatred and carried through by force. The German colonies were rent from her, and the "next war" was made a certainty, unless wise action

averts it. Herr Hitler has declared that parity is his unalterable aim, and in this he is supported by all Germany. No such parity can be attained without colonies. He professes his desire for peace; but if thwarted . . . ! "*Rem age, honeste si possis, sed quocunquo modo, rem,*" "Get the thing done, honestly if you can, but *anyhow*, get it done," as was said to a Roman negotiator.

A hundred and twenty-eight years ago England made a forward move for the abolition of the Slave-trade. It was pushed through Parliament in face of strenuous opposition, and cost £30 millions.

An opportunity is now offered for very much greater advance. If England would show readiness to return her colonies to Germany on grounds of justice, and in return for the disarmament for which all sensible men in all nations are hungering, she would be leading the world to an era of peace and prosperity and would stand out as a real leader of the nations.

This position is a plain opening for negotiation, but must be faced with a certain sacrifice. The old-world 'right of conquest' is out-of-date, and must be recognized as such. From the 'blow at the heart' there is no recovery, and only by having peace in our acts and not merely on our tongues, can the era of No More War be initiated, by removing causes of friction, which are the real causes of conflict. But this in common justice must be contingent on a similar change of heart in Germany's policy. We are not likely to hand over Tanganyika even in return for a German promise which might be repudiated later on. We should be acting not from fear, but to induce Germany to enter that brotherhood of the nations which can secure general peace. Very violent articles are written against Germany because she has repudiated a treaty which she had no chance of getting moderated while she remained disarmed. I am fully aware of the intractability of the German mind under duress: we have yet to see how it would react to fair treatment. After the war of 1870, Germany's treaty with France was moderate. It was reached after a conference on which France was represented. The Treaty of Versailles was dictated. There is no reason to suppose that having gained her main object she would revive the cry of Deutschland über Alles, or "Weltmacht oder

Niedergang." The alternative to Weltmacht has been too bitter. Nations at the present day do not embark on war from mere ambition. If England led the way to an era of peace by negotiation and by acts conformable with her words of "Fair Play," there is no ground to suppose that Germany would not loyally observe the new conditions: but to leave the words unimplemented by acts, is to invite the old procedure of waiting till England is involved in trouble in India or elsewhere, and then acting against her as strongly as circumstances allow. Another war like that of 1914 would be the ruin of Western civilization. Surely concessions are mere prudence: but pacification must be mutual.

It is not suggested that we should hand back Tanganyika, so to speak, on a silver salver, but that we should say to Germany in effect—"We recognise that the Treaty of Versailles was imposed by unilateral dictation, and we are open to revise certain clauses. We are acting not from fear, but from a sense of justice and to avoid the miseries of war which must enfeeble all who take part in it and threatens the stability of European civilisation. We propose to enter on an agreement freely arrived at, by which the nations of Europe will ratify a fair solution of outstanding differences and guarantee mutual international peace. We believe that Germany will loyally observe such an agreement and we invite her thereto."



THE BRITISH COLLEGE OF PSYCHIC SCIENCE

TENTH ANNUAL DINNER, 8th May, 1935.

Hon. Chairman : MRS. J. HEWAT MCKENZIE

Toast : HIS MAJESTY THE KING

MRS. HEWAT MCKENZIE.

It is a happy augury, I think, for our own function this week that we are united with the happy sentiments of the whole nation. We look at the nation not only in the light of its industrial, scientific and other attainments, but also on its emotional and aspirational aspects, and we may be happy I think that during this reign of King George, we, who are engaged in a particular study have had the freedom to follow that study. We can think of many nations which have not had that freedom, but we have been so blessed.

Ladies and Gentlemen, I give you the toast of The King.

MRS. HEWAT MCKENZIE.

At this Dinner it is customary to invite as guests representatives of various professions. This year it is the medical profession which is represented here, and I must mention on this occasion Dr. Glen Hamilton, known to so many of us as one of the ablest researchers on the other continent. Only a month ago he passed over rather suddenly, in the midst of most valuable research work which has gone round the world. He was a beloved physician in Winnipeg, and was known to us also by his charming personality.

Mr. Justice Atkinson will now move the toast of The Guests.

MR. JUSTICE ATKINSON.

In a few moments I am going to ask you to drink the toast of Our Guests. You know, guests are really very useful people on these occasions ; they charm and entertain us during dinner, they provide the subject matter of the toast, and then that toast is most unfairly used to extract a number of speeches from them to our further entertainment. You

have heard that most of our guests to-night come from the medical profession, and I see there are several of those on the programme to make speeches. I do not see how you could have anybody more suitable for work of that kind than doctors, because if they are interested in psychic science they can be very interested. Just think how thrilling it must be when you go to a séance to suddenly recognize the voice of a well-remembered patient complaining that he need not be there at all. But of course we can hardly expect them to be so frank as to tell us about experiences of that kind.

Then I think for them it must be intensely interesting to study the interdependence of the realm of the spirit and the realm of the body and to see how far they can utilize the powers of the former to assist in securing the well-being of the second. I think that is a branch of study in which they are getting more and more interested.

Now I had got a marvellous speech up to-night and was going to say such a lot of nice things about the guests, but it is getting rather late and I am sure you would much rather hear them than about them, so without more ado I would ask you to drink their health, and, in doing so, express our appreciation of their kindness in coming here and—some of them—in speaking to us to-night.

Ladies and Gentlemen, I give you the toast of Our Guests.

Mrs. McKenzie calling upon Dr. Maxwell Telling to speak, referred to the distinguished work accomplished by him in the North of England. He occupied the Chair of Forensic Medicine at Leeds University, and held other important appointments. Recently he had become Vice-President of the Leeds S.P.R. which was associated with the College, and was heartily welcome on the present occasion.

DR. MAXWELL TELLING.

Madam Chairman, Ladies and Gentlemen: This is really a completely impromptu speech. I know that is a very customary beginning when one has to talk after dinner, but I assure you to-night it is quite true because I did not know exactly what kind of gathering I was to have the pleasure of facing and I was on that account quite uncertain what I ought

to say. I am not quite sure that I know now what I ought to say. You know what happens to a car—for everybody knows about cars in these days—when it has too rich a mixture—its carburetter gets choked. I have so many things that I would like to say that I am choked with utterance as it were; the “mixture” is too rich and I must try to dilute it.

In the first place, I am replying on behalf of the guests here to-night, and on their behalf must express our grateful thanks to your Society for the magnificent meal you have given us (though far too long for a member of my profession to be able to approve of!); and for the privilege of being present at this most interesting gathering.

I am a “provincial” and I have reason for emphasizing that. It is thirty-five years since I left London (though I have been back once or twice since!). But I hope it was entirely for some committed in some former incarnation that for thirty-five years I have had to spend my life in the remote and murky town of Leeds. The reason I mention this is that of all the feelings with which my utterance is choked, the predominant is envy. That envy is a sincere compliment to your Society and this gathering, because, as your Chairman has said, I feel that you in London do not realize your blessings in being able to follow so closely the subject which I know is dear to the hearts of everyone here; the opportunity to make personal contacts, and to get into the closest possible touch with all the research that is going on, by reason of living in or near London. It is a far-off dream to think that we in Leeds would ever be able to have a gathering like this. To me it is a great stimulus. In the North our subject is looked upon very much askance; it is “not quite respectable”; but I am sure if my friends and colleagues in Leeds were present to-night they would realize that this particular study is one which attracts intellectuals; because in this gathering there are people one knows by name and reputation, and whom it is an added pleasure to meet, some world-famous names; showing the progress that this Society has made in its appeal to people who matter.

And that is why it is an inspiration to me to be here. I shall go back to Leeds feeling that anything I can possibly do in my power to further the advancement of this subject, I will do.

To-night you have a good many members of my profession here, and I have had rather more than a hint that something ought to be said about the medical point of view of this subject, but I hardly know what to say. Before dinner a colleague said to me, "What is your particular line of interest in this subject?" Well, I had never thought I had any specialised interest. I was interested in the whole subject, more from the academic than the practical point of view; but the question leads me to say this: that I think the supreme object of all branches of study in this subject is to *prove survival*. I say that as a doctor coming much in contact with human lives, more particularly as I am interested in the psychological side of medicine. I am quite sure that the need of to-day is to have survival proved, and it is the work in this College which is going so far, doing so much, to establish that truth in increasing measure in the minds of people who matter. I say "people who matter" it may sound a little snobbish but after all what is really needed to-day is that scientists and educated people and thinking people should be attracted to the study of this subject. There is, as you know, a very large mass of people who are easily convinced emotionally. That is a good thing as far as it goes, but it does not go far enough. The great need is to have thinking and educated people becoming really interested in the subject and taking it up as a serious study. And from the medical angle also it seems to me that there is the prime need of the moment and that is why I congratulate the Society on the magnificent work it is doing to further that end.

I have been for years a member of the London Society for Psychical Research and when this Society was founded I had a sort of feeling that perhaps it was not quite "orthodox" For you got "more of a move on"; did a little more in the study of physical phenomena, and so on. And it was not until a patient of mine in hospital at Leeds came up to London and put your society to hundreds of pounds of expense in broken crockery that I had an example of the extreme thoroughness and care with which you investigated that, as well as all other phenomena that came within your reach. Now I have learned a great deal more about it; and because I have now joined you I feel I am in a false position in being here as a guest.

Well, that is what I think as a doctor, coming as I do into contact particularly with tangled-up lives. I find that there is a real need for these lives to have something in the way of a certainty, a proved case for survival. I have said on another occasion that if one can prove survival (I am talking about people who have lost their religious anchorage—if they ever had any: after all, orthodox religion has gone out of fashion and most people have not very much) that if survival can be proved these people can once again infer God. And they can do something else. The conviction that is attained by this study helps one to locate one's spiritual centre of gravity, and that is what the world needs to-day.

I am afraid I have sounded rather a serious person; but this is one of those occasions on which I should think it an impertinence to this Society, to its work and to this gathering, if one descended into the flippant and humorous.

I feel very much moved to-night, as my attendance here enables me to measure the way the work is going on and the kind of people who are carrying it forward; and the inspiration which I get will be put into practice to the best of my endeavour in at any rate one murky corner of the provinces.

We have in Leeds a very young affiliated society and there are similar societies in the adjoining towns Sheffield and Bradford. But I am not quite sure whether we are getting started on the right lines. We do not attract the people who ought to be attracted, because this subject is looked upon as being either not respectable or one upon which it is not worth while for serious and clever people to waste their time. You all know how utterly wrong that is, and if we could only transport a gathering of this kind to Leeds and to other cities it would provide a stimulus and encouragement to those places which are remote from all the advantages you Londoners possess.

Madam Chairman, personally I am extremely grateful to you for having given me the privilege of being here to-night. I am sure my fellow guests who are denied the privilege as well as the responsibility of giving voice to their own thanks will join me in that expression of gratitude.

MRS. MCKENZIE then paid a tribute to Mrs. de Crespigny, saying:

Last year we had here with us a charming and gracious

personality whom we all loved and we hope her spirit is with us to-night and she knows our thoughts concerning her. We have had many messages from her, handed to her friends, handed to myself, all breathing that spirit of interest in the work which we are sure she carried with her and which would be her first thought on waking on the other side.

At the B.B.C. Symposium last year one speaker on this matter said: "This is a scandalous subject, scandalous in the view that science has so far paid no attention to those things so many of us think of so deeply, has not thought it worth while to give attention." And not until it does shall we feel we have achieved our object. Meantime, this gathering of intelligent and thoughtful laymen and laywomen represents those who seek their own proof, demand their own evidence, and then pass it on to others. That is how such a college as our own, and other societies represented here, came into being, the one telling the other, and setting the other on that long search. That is the work the College has done now for 15 years. In 1920 it was established for the very purpose of interesting intelligent and thoughtful people, where in a home, in a house of their own, they could meet quietly without sensationalism and investigate these hidden facts of life.

Dr. Telling is at one with all the great modern physicians of the day who have to become, as he hinted, both pastor and doctor to patients. One great Hungarian physician who has written a book lately, says: "If I could only tell you of the thousands of cases that have passed through my consulting room during the past few years to whom I have had to minister, coming to me with broken lives because of the doubts that have been raised in their minds through materialistic science waging war with the old ideas of religion, and developing a crisis for which they have no provision." We know many such cases ourselves, and we are looking to enlightened physicians such as we have with us to-night, to help us with this great work which is needed for humanity and will be more needed in time to come as the pressure of life increases.

DR. DUDLEY D'AUVERGNE WRIGHT.

Madam Chairman, Ladies and Gentlemen: I have been asked to say a few words on the subject of radiations and I do so

very willingly because I feel that a knowledge of this subject can be of immense help to those who are puzzling out the problems of psychical research. Science of the present-day cannot yet affirm that all substances are radio-active, but I cannot help thinking that in the very near future we shall find it an established fact that everything, whether it be living substance or what has been called dead matter, sends out some form of radiation-force or radio-active movement.

Now I want just to take you back for a moment in history to 80 years ago, when the Austrian scientist von Reichenbach did a series of very interesting experiments with those he called "sensitives" and that we call "clairvoyants," the result of which experiments made him believe that everything was radio-active, because these clairvoyants saw quite distinctly and agreed amongst themselves in their results, that such things as the human hand, different parts of the body, the poles of the magnet and the pointed ends of crystals, all send out coloured light which was quite easily visible to them all. Now unfortunately von Reichenbach's experiments were not accepted by the science of those days, and indeed they were ridiculed, but it is a very interesting fact that within the last few years certain reputable experimenters—scientists—have from other directions shown that these different substances which von Reichenbach found to be radio-active are indeed so, and I should just like to refer to three particular sets of experiments because they will illustrate the few remarks I have to make afterwards.

The first I should like to refer to were carried out by Dr. Berthollet of Lausanne to prove that it was possible, as long as you had the right kind of plates and the right technique, to photograph the emanations from the hands of those people who were well known to have healing power, and he has written a book on the subject with many illustrations from the photographs which are quite convincing in their way.

The second set of experiments I should like to refer to are those of Dr. Gürwitsch, a professor of the University of Leningrad, who has shown that not only parts of the human body, but even bodies and the parts of bodies of animals as well as humans, removed after death, also living bacteria and several other substances, emit rays which have the peculiar property

of increasing the growth and multiplication of unicellular organisms such as yeast and other bodies of a similar nature.

The third set of experiments have been carried out simultaneously and apparently without connection with each other, by two scientists, the one a German, Dr. Dobler, the other an Austrian, Col. Beichel, who have shown that it is possible to photograph rays coming up from underground streams. Now under ordinary circumstances these rays are not capable of influencing photographic plates, but they have found that by introducing a sheet of aluminium between the underground stream and the photographic plates, the radiations from these streams act upon the plates so as to cause them to give off other radiations which impress the photographic plates previously placed in position. Now that is a very important thing because to a large extent it supports the very old practice of dowsing or water-divining, and for myself I cannot help feeling that the practice of dowsing is just the first link of a very long series which unites the earthly, through an ever more and more refined series of links, with the highest flights of spiritual elevation.

Now I want to say just a few words with regard to dowsing, because of its importance as a commencement in this chain which I have just spoken of. You know that in the last few years it has been attracting more attention than before, and dowsers have not only given their attention to water, but they are invading other realms in the way of finding oil, minerals and metals underground; in fact they have been searching for dead bodies with success. They have even traced criminals, and we have lately read that by its means they had even found lost dogs. But anyway the point is this. That there is a gradual extension of their operations; and in France, where the study of this has been very intense and where they speak of the radiations which come from the ground as radio-telluric, and they call the faculty by which mankind can perceive these radiations the radio-aesthetic sense. They have extended it even to the realms of medicine and are using the pendulum and divining rod for the purpose of locating disease in the human body and in that of animals, for the choice of remedies and the selection of suitable foods; and I may say further, that this practice has received in France a certain amount of official recognition in the fact that the University

of Paris has conferred the degree of Doctor of Veterinary Medicine on Dr. Martin for his thesis on the diagnosis of disease in animals by means of the pendulum.

Now I have not the time to go into the question of how the rod and pendulum act, but if any of you are interested in that part of the subject, you can consult Dr. Nandor Fodor's Encyclopedia of Psychical Science under the heading of Water Divining. I see that in that he has done me the honour of quoting some remarks I made with regard to the rationale of the process, but I would like to point out this one thing: that we appear to have in our brain and spinal cords certain cells and certain other structures which are closely comparable to the condensers and inductances which we have in our wireless set, and it is, I think, through them that the human being is able to tune in to all these various radiations which surround us. Man receives these radiations through the skin and the eyes, and probably the lungs also, and they are passed on to the central nervous system, and from there the impulse goes down to our muscles, and they unconsciously move the divining rod, which is thus really a sort of loud-speaker. But there is more than this in it. We cannot neglect the psychic element, and probably the psychic element plays the larger part: and the psychic element that acts in this case is, I think, akin to clairvoyance—otherwise how can we explain these very wonderful results which are got by certain very sensitive people? I can vouch for this myself, that they can sit down at the map and with the pendulum and the pointer go over that map and indicate where the underground streams are, and even go so far as to say where metal would be found and where veins of various ores are. It is possible for them to tune in by this wonderful apparatus they have in their nervous system to all these different radiations, by means of the desire to do so. They can tune in through the desire acting upon the subconscious mind.

To make a long story short, I just want to say this: that mankind in relation to these radiations has a twofold aspect. First of all he is an emitter of radiations, for he can send them out through his hands, as has been proved by photographs, and other evidence. He can emit them for the benefit of mankind or the reverse. He can also send out radiations from

his brain, these are thought waves. And he is also a receptor of radiations, in that he can receive these radiations which are sent out from other peoples' brains and also receive the other radiations which are coming to him from cosmic and telluric sources. And it is that double capacity in him which makes him so infinitely more sensitive than any instrument which he can construct. That is why I feel that those who are seeking to make some instrument to get into touch with the other side will have a very difficult job, because in all instruments it is that psychic element which is lacking. That is the difficulty I foresee.

But I think it is a matter of sincere congratulation that the B.C.P.S. and other organisations of a kindred nature—and I should like to mention at the same time the International Institute for Psychic Research—are paying attention to those things and are fostering a spirit of research in them, and I look forward in the near future to a very greatly extended study of these very interesting and deeply important questions, and a more extended use of all these finer forms of healing and diagnosis by clairvoyance, and by hypnotism and means of that kind, and the treatment by radiations from the hands, all of which I think will be much to the benefit of suffering humanity in general and to medical science in particular.

A Demonstration of Thought Transference followed at this stage of the Dinner, introduced by :—

DR. ALEXANDER CANNON, M.D.

Madam President and Chairman, Ladies and Gentlemen : In introducing my two friends, Dr. De Radwan and Dr. Leopold Thoma, I would just like to mention, apropos of what Dr. d'Auvergne Wright mentioned a few minutes ago about the practical use of these invisible radiations and vibrations, that we have just performed two experiments during dinner, in thought transference. The method we will go into some other time. It is very simple and I know 80 per cent. of you could do exactly what I did after a few hours' training. Now we are coming to a more elaborate procedure. But first just let me say as regards Dr. De Radwan, that earlier in his career he was associated with Kraepelin of insanity fame. Then later he was associated with Prof. Winkler who brought out

what we know as auto-suggestion, which Coué popularised. Now Dr. De Radwan has worked in Vienna and elsewhere on the Continent, using this power of telepathy, and in a minute or two I shall have great pleasure in outlining very quickly an experiment which he and Dr. Thoma will perform. I have much pleasure first in introducing Dr. de Radwan.

Now Dr. Leopold Thoma's work rests, in one sense, more on the legal side. He is intimately associated with the Courts of Justice in Vienna and it was several years ago when he first carried out the first reported crime experiment at Königsberg using hypnotism as a means of solving the crime in the first place. Later he became famous for many other cases, including the one that was mentioned only last month at a certain gathering in London. Dr. Thoma has also interested himself in hypnotism from the point of view of hypnotising animals, finding out which are easily hypnotisable and those which are not, as you will find I think in 1932 that the London Illustrated Weekly gave a whole page of pictures of monkeys under hypnosis, with a picture of Dr. Leopold Thoma. I have very great pleasure in introducing Dr. Thoma, as a man who has studied hypnotism not only from the crime point of view but from an experimental aspect.

Now for the experiment.

(A successful experiment followed in which members of the audience took part. Dr. Cannon concluding this, said :)

There is one thing I would like to add. A Judge once, when introducing a new colleague to the Bench, said "Give your verdict with confidence, because it is sure to be right, but don't give your reasons for they are sure to be wrong." For that reason, do not ask my colleagues how they do it—how I do my telepathy—honestly, I cannot tell you. I have ideas but my reasons may be wrong.

Mrs. McKenzie introduced Chief Os-Ke-Non-Ton as one who had studied psychic facts and had often, to the pleasure of a large public, taken the part of "Medicine Man" in the production of "Hiawatha."

CHIEF OS-KE-NON-TON.

Madam Chairman, Ladies and Gentlemen : I am a "Medicine Man" once a year for two weeks only in Albert Hall, where I have

ten thousand patients every night, at other times of the year I am just plain Os-Ke-Non-Ton. I have always been interested in such subjects as you are all interested in, and the greatest thing I get from this particular subject is that silence is the master of all situations. I have accomplished everything under the sun that I have started out to do. It has been my teaching as a child never to give up in anything I have started to do, provided that whatever I have started to do must be for a good deed. I have just been talking to one of the friends at this table about what the power of mind and the power of prayer can do for every one of us. A medicine man does not depend upon his own powers; he goes further than that; he depends on the Great Spirit as the source of all his power. But the unseen friends who surround him have influence over him to help him to find his way to where he wants to go.

Through all my life as a child I have stuttered, and stuttered worse than anybody you ever heard of in your life, both in my own Indian language, and when I started to learn your language I was worse. As a child, other boys around spoke beautifully, and I used to envy them, and envy is the worst disease anyone can have, to envy anything another person has that we have not got; and so I envied them. But I used to pray in this way "Let some day my mouth and everything that sounds from me flow away like the little streams that flow into the larger rivers and lakes and into the ocean" and I promised one thing—that when (when, not if—if does not exist in me or anybody) when I was cured and able to speak like anyone else, I would return of that blessing to others, those with whom I come in contact in life, without anything in return. It was a gift that I believe the Great Spirit gave me as a child, to go through such trials and to accomplish and overcome; and I have come in contact with all the richest of the world, but to those with whom I come in contact with certain difficulties in their speech, I always say, "Would you like to have a little chat with me," and when I am able to get boys to come, in ten days they speak like I do. Not only do I think of these things that have come from the unknown, but I know my own father who is with me wherever I am, and I think he would have done the same thing if he had been in the same difficulties.

Therefore I say we are charged, every living person in the world, is charged with certain vibrations, and it is up to us to study these vibrations which are mostly unknown to people.

I have anything I want in the world. I have it. I can get anything. Not through magic and tricks, but I put my mind to it. "I want that." Provided I want it for certain purposes which I need, I have it.

I have enjoyed so much to-night being with you all and I hope that some day we will see further in the subject in which we are all so interested.

Mrs. McKenzie introduced Dr. Nandor Fodor as the Research Officer of the Institute of Psychical Research, one of the newest Societies engaged in practical Research work.

DR. NANDOR FODOR, LL.D.

Madam Chairman, Ladies and Gentlemen : It is a very very great pleasure to me to-night to introduce to you Mr. Lajos Pap, the famous Hungarian medium, and Dr. Chengery Pap—no relation !—a retired Civil Service officer, a man in high position in his country who has given patient work lasting for ten years to the study of this medium. I am very happy to say from the little which I have already experienced, that Lajos Pap is indeed a medium who, as regards control conditions, promises to be an example to any British medium or to any medium anywhere in the world. In Budapesth he always refused to sit without strict search and control of his hands ; moreover the sittings take place in the light of a number of luminous slates and robes with luminous stripes which render it possible to bear testimony even without instrumental tests of what happens. Dr. Chengery Pap, with his scientific mind, foresaw the coming of the day when materialistic science will reach the parting of the ways, and mediums will be wanted who can stand vigorous tests. We hope that Mr. Lajos Pap will fulfil all his expectations.

I do not want to talk too long, but I wish to mention that Dr. Chengery Pap has a private occult museum in Budapesth in which five or six thousand objects are on view, all apported through Mr. Lajos Pap, showing a large variety, from living hawks to lizards, stag-beetles, flowers and so on.

I would like to tell you about one case which was in the Hungarian newspapers. On December 15th last year, at a sitting at Dr. Chengery Pap's laboratory, as I am told, some documents floated down from the air, and on examination they were found to be birth certificates, marriage certificates, and so on. It was found that the documents had been submitted four years before to the Budapesth Orphan Board in an adoption case and they went astray. There was a disciplinary proceeding. Complaint had been made and someone was responsible. Anyhow, the documents never turned up. The owner being traced, Dr. Chengery Pap refused to deliver the goods. He said that apports are an original mode of acquisition. He was quite willing to let the matter come before the Court. There, the curious feature of the case was, that both the defendant and the plaintiff agreed that the matter should be decided by evidence as to the reality of apports and proposed that the Court should adjourn and participate in a sitting. The Judge foresaw the quandary and ruled that apports are a matter for science and not for legal jurisdiction. As the ownership was indisputable he ruled that Dr. Chengery Pap must within fifteen days return the documents. But Dr. Chengery Pap would not give in. He appealed to the Higher Court trusting that thereby he will obtain greater publicity for psychical research and particularly for the mysterious phenomena of apports.

I am certain that all here will join with me in wishing them a happy time here, and unite in the hope that their stay will be fruitful in apports.

Mrs. McKenzie regretting the absence of Mr. Hannen Swaffer owing to heavy calls upon him during Jubilee week, called upon

MR. SHAW DESMOND.

Mrs. Hewat McKenzie, Ladies and Gentlemen: The first duty I have—it is really a pleasure and therefore not a duty—is to thank the British College for its fine hospitality, and for something which I, at least, treasure even more deeply, that is its unfailing generosity towards all organizations engaged in psychic research. We of the International Institute for Psychical Research feel that very deeply and believe that no

happier augury could be imagined than this co-operation between the different bodies for psychical research. Also I want us to bear in mind for a moment absent friends, who are with us as I am speaking. One is Mrs. Rose de Crespigny who I believe is present, and another we must not forget, that great worker of the British College, Mr. Hewat McKenzie. And we are now under the happy guidance of Mrs. McKenzie. I do not like us to part without remembering those who have passed over. I am also very happy to see our old friend David Gow present, who as former editor of *Light*, has rendered such magnificent service to the cause of Psychic Research.

Now I want, if I may, to come to the *pièce de résistance*. First of all I want to speak upon this immediate vital question of the future of psychical research in connection with science. I have already spoken twice in this room on that subject, and I will try not to detain you for more than two or three minutes. I believe myself, for what it is worth, that we shall have, sooner or later, to establish if you like, another line of research, passing from the physical to what I would call, for want of a better word, the *mental*—from the *objective* to the *subjective*. I am one of those people who believe, rightly or wrongly—and I am, I fear, apt to be at times more or less indifferent to the opinion of others on a thing about which I, after thought, have made up my mind—that far more important in a sense, certainly on one side, than the physical research, is the concentration of the scientific mind on what I am here calling the “mental” phenomena.

I am one of those psychical researchers who refuse to make hard and fast differentiation between the physical and the mental. The more I know about communication—which means the less I know, for none of us really know much about it—the less I am inclined to erect barriers between the physical and the mental. What, for instance, Dr. Dudley Wright has said about radiation, what my friend Chief Os-ke-non-ton has said about the power of mind to get that which is good for you, all these things seem to have a bearing upon the danger of rigid differentiation between the mental and the physical in psychic matters.

Now I come to another facet of all this. At the present moment practically ninety-nine hundredths of the attention,

the energy, the brains of the Psychic Movement, including the Spiritualist, and many other important movements throughout the world, is concentrated upon *phenomena*, that is to say, largely upon physical phenomena or physical phenomena impinging upon mental phenomena. Now I am constantly being told by my own Guide and Guides, as are, I think, possibly other people in different parts of the world, that this is holding back spiritualism more than anything else and that, to put it in simple language, we must get away, to some extent, from physical phenomena which they regard, to use the words of one of them, as, "the toys of little children." They say we must give up—some of us—playing with our toys, standing on our bridges, and we must go forward towards the deeper phenomena lying behind these physical phenomena, which I should be the first to admit, have their uses and place.

I want to make this clear because there is a kind of devil, Madam Chairman, in this Movement which seems to get loose when any new ideas are promulgated ! The moment you bring in a new idea, I don't know any people, not even in the Primrose League, not even in the old Sinn Fein Movement, and especially in some of the "democratic" movements of our day, which are, at times, so immune to new ideas, as our really potentially great spiritualist movement. I only say "at times." I know that it is human nature, when one introduces a new idea, at all costs to hold on to the original things, whereas our only chance in all research is absolutely to break from the primitive things and go forward to the deeper things, as my friend Dr. Alexander Cannon, for instance, sitting over there, knows perfectly well, and something in which I am sure I shall have his tacit, and perhaps his explicit, agreement.

I have listened myself more than once to the scientists of the astral ; not only, as I am speaking largely now to my friends the medical men—not only scientists interested in healing but also to those interested in the work of the physicist, the psychologist and the alienist, and they insistently tell me that they have special information to convey to us, and that they are prepared to introduce us to an entirely new concept of science as that word is understood to-day on our little planet.

Now either these Guides are bluffing, or they are not bluffing.

I want to use an Americanism. I say that we should "call their bluff"; see what they have to tell us; listen to them, and criticise them. Because the moment a Guide seeks to superimpose his knowledge without criticism, flee from him as you would flee from the devil, because very possibly he *is* the devil! In other words, I believe these great scientists of the astral are waiting to communicate to us new truths and give us new angles on science. Quite recently I listened to a distinguished scientist of the astral, who on another occasion had spoken most lightly of certain earth scientists, in his own voice, and these are his words as near as I can give them:

"When we look at your science upon the earth it seems to us sometimes like sounding brass and tinkling cymbals." And then he said something like this: "It seems to us, astrals, for instance, in medicine, in which mind and body have been segregated, that the diagnosis is at times everything and the cure a minor point." Then he went on to say: "We are prepared, if you will give us the opportunity through your best mediums and by training your best mediums and by developing, above all, the phenomenon of the direct voice, to throw entirely new light upon your problems and upon ours."

Now, ladies and gentlemen, if that be true, I should urge it on the British College, as I try to urge wherever I go, that we give these scientists of the astral a chance to prove their contention that they have an entirely new light to shed upon the structure of matter, upon light, upon sound, and upon the future.

One last word. May I say to our medical friends that I do not suppose that there is any movement which holds the medical profession more highly than does this Movement which we call spiritualism. None of us, Madam Chairman, could leave a gathering like this without paying a tribute to men about whom I have already written in one of my books that they are, of all professions, possibly the most selfless, the most self-sacrificing, who demand nothing for themselves and certainly (unless perhaps when they happen to be a certain type of specialist) are prepared to ask nothing and to give all. Now ladies and gentlemen, I believe that is true. We are proud to have them among us to-night, and to them, if I may without impertinence, I would bring to mind the experi-

ments in mental therapeutics by Charcot at the Salpêtrière a century ago, and ask them if they cannot bring back medical science to the road it should never have left, and that is cure not only by physical means, no matter how valuable those means may be, but also by what we know to-day as spiritual healing. It is in the uncharted land of Spiritual Healing that as it seems to me, lies the future venue of the medical profession. It will come, I think, when the medical man, the Harley Street specialist even, will rely more upon the power of the mind than he ever did in what will seem to our descendants a darkened past, upon either the knife or the black draught.

MRS. HEWAT MCKENZIE.

I have to thank all the members who have loyally supported this Dinner and those who have brought groups of friends with them. I want also to thank all the visitors who have come here, the representatives of other Societies, and the representatives of the Psychic press. Thank you all for having enabled us to make this Jubilee Year Dinner a very happy occasion, and may we have as good a one next year.



A LONDON POLTERGEIST

BY MRS. HEWAT MCKENZIE

Occasionally cases of Poltergeist or uncontrolled disturbances are brought to the notice of the College by persons who know nothing of psychic manifestation, and help in removing these is asked for. In March such a request reached me through a member of the College to whose notice such a case in South London had been brought. I visited the scene with him and found that a respectable working class home had for several weeks been annoyed by "knockings" which could not normally be accounted for; this caused much perturbation, as there were lodgers in another part of the house on which the living of the family depended, and they feared that the noises might cause consternation and withdrawal. The knockings were chiefly heard in the living room. These had ceased by the date of my visit, but had been followed by disturbances which centred in the room adjoining, a bedroom which contained two beds, one occupied by an elderly couple and the other by their granddaughter aged twelve, a bright intelligent girl.

As in so many other recorded cases, the disturbances seemed to follow this young person; it was noticed that during a week-end when she was on a visit elsewhere, quietness settled on the home, but did not accompany her on her visit. She usually went to bed when at home about 8 p.m. and had a lighted candle left in the room, and while wide awake the pillows would be taken from under her head, the blankets drawn away, the sheet rolled up as if from the bottom of the bed, and even the light palliasses pushed up in a heap. A jug of water was upset on one occasion at a distance, and a picture on the wall was said to be moved askew. The child's story might be doubted, as she was old enough to do any of these things herself, but the grandmother, who decided to share the bed with the girl, had similar experiences and is on her reports, which considerably affected her nerves, that we had chiefly to rely. When we entered the room on our visit evidences of the disturbances were present, but as so often happens nothing took place while observation was kept. The bed was not straight and we went next door

again, and within a few minutes came a call from the girl, and again the same disturbance of the bedclothes was found. The girl herself was not frightened, but the lack of sleep began to affect both her own and her grandmother's health, for the annoyances continued often to the small hours. The latter was a sensible elderly woman, with much work to do during the day and badly needed her rest. Inquiry revealed that the girl's mother had committed suicide—by what means was not stated—some six years earlier in her own home elsewhere; the father had married again, but the stepmother did not wish the girl in their home and so the grandparents had taken her to theirs.

A few days later, hearing that the disturbances still continued, I took Miss Jacqueline, a College medium, with me to the house. Both of us sensed the mother's presence and Miss Jacqueline got the sensations of gas poisoning. The grandparents acknowledged that this was the cause of the case of suicide. Miss Jacqueline also sensed great anxiety on the part of the mother over the child's future and saw a document involved. Then it transpired, and not till this had been revealed by the mediumship, that there was a conflict going on about the girl's future. Her maternal grandmother, living elsewhere, was willing to have the child but only on condition that the father would resign all right to her by signing a deed to that effect. He refused to do this, and the grandparents with whom she resided were also loth to part with her; at the same time it was evident that with their increasing age and their inability to provide a separate room for the girl, the future was difficult. Other family matters were given by Miss Jacqueline and acknowledged as correct, and she seemed to be in touch with the family condition. Curiously it transpired that the mother of the grandfather had been a well-known healer in her day, and a brother had often given signs of physical mediumship, but the present family had never touched the subject. Also it was stated that in the bedroom in which the disturbances were taking place, the child's father while on a visit to his parents one day, heard his wife's voice calling him. He hurried away in great fear and was found when he reached his own home that his wife had committed suicide as stated.

Miss Jacqueline assured the spirit mother that steps would

be taken to assist the child, and for a short period the disturbances diminished, but soon broke out again. The father, although approached again, refused to sign the child away, and the other grandparents would have her on no other condition.

Finally after a second visit by Miss Jacqueline and myself, when we assured the family that no help could come to them unless the wishes of the spirit that the child should be removed were satisfied, the father agreed to take the child to his home, and from that time no noise of any kind or interference with clothes or objects had been noticed in the house.

I was impressed by the honesty and good faith of the grandparents and their desire for a clearance of the annoyance, also of their undoubted affection for the child and their wish to keep her, and that they were giving her all the care they possibly could. I could only come to the conclusion that it was indeed the child's mother who was at the bottom of the agitation and who looking ahead could see that the girl would be better in new surroundings and took this strange way of indicating her wish. Many other cases of poltergeist disturbance have been found to have their origin in concern by someone on the other side as to the welfare of someone still on earth. There is usually quite a good reason behind such uncontrolled manifestations, and if a suitable medium is employed the origin of the trouble can often be traced. Miss Jacqueline handled the case competently, and the family, through a grown up son who did not live at home but was the means of having it investigated, sent a letter of thanks to the College for the help that was given.



"TALKING" ANIMALS: THE SPIRITISTIC HYPOTHESIS

BY ARTHUR GOADBY.

Readers of *PSYCHIC SCIENCE QUARTERLY* may recall an article by Mr. Arthur Goadby of New York, which appeared in our October, 1928, issue, on the subject of "Black Bear, the Psychic Pony of Briarcliff." Mr. Goadby related therein some of his experiments with Black Bear and also discussed certain theories as to the nature and causation of the phenomena exhibited by what he has termed the "conversing animal." Since then he has written and published in America a series of studies* wherein he has discussed, and found himself forced to reject, the rival theories of signalling, of animal intelligence and of telepathy. Now in the present article he discusses the hypothesis of mediumship and concludes with what he considers the only reasonable solution to the problem. EDITOR, *Psy. Sci.*

In previous articles in this series of studies wherein we are trying to ferret out the one originating causal factor in the mysterious and sensational phenomena of conversing animals, we had subjected to a thorough scrutiny, and found inadequate, the often-propounded theories of sensorial signalling, of animal genius and of carnate telepathy; and in the last article we had there expressed the conviction that this factor is an intelligence exterior to the animals themselves, invisible to those present at the performances and, of course, either individual or diffused. Let us now consider for a moment whether it could be expanded, or diffused, intelligence that is manifesting and possibly disporting itself in these phenomena.

By "diffused" intelligence we would here imply any transcendent mind that holds within its aura, or within its ken, subsidiary individuals; such as a Cosmic Mind, or the Universal Consciousness; or any of the hypothetical Animal Group Souls predicated by certain occultists. These latter may be conceived of along with the animists, as contingent phantasms created by the coalescence through telepathy of the sub-conscious minds of individuals of cognate species; or again

"The Mind in Animals (?), by F. Bligh Bond.

"Supplementary Report," by A. Goadby, *Psychic Research*, Jan., 1928.

"Black Bear, the Psychic Pony of Briarcliff," by Arthur Goadby, *Psychic Science Quarterly*, October, 1928.

"Animal Metapsychics," by A. Goadby, *Journal of the American Society for Psychic Research*, April, 1929.

"Conversing Animals: The Signal Code Theory," by A. Goadby, *Psychic Research*, *Journal of the A.S.P.R.*, April, 1931.

"Conversing Animals, the Hypothesis of Normal Intelligence," by A. Goadby, *Journal A.S.P.R.*, January, 1932.

"Conversing Animals, The Theory of Superconscious Intelligence," by A. Goadby, *Journal A.S.P.R.*, March, 1933.

they may be conceived of as prototypes of such species which, pre-existent on the " astral plane," reproduce miniatures of themselves in manifold incarnation on the physical plane.

We may properly dismiss at once any theory of an animal group-soul as the causal factor, for it is obvious that such an entity, real or phantasmal, could not possess an intelligence higher than that of any one of the individuals manifesting it ; and we have already demonstrated, we believe, the improbability that any animal can greatly excel the norm of its own species. Moreover, no prototype possessing such genius as that exhibited by Black Bear would be likely to exist under such an astral form as would or could incarnate in the archaic brain and circumscribed physique of a horse ; and in this assumption we are justified, for the laws of continuity, harmony and correlation obviously tend to fulfil themselves in all the processes of Nature.

Another form of phantasmal intelligence hypothetically advanced by animists is that of human " collective psychism." " We know," writes a protagonist* of this theory, " that there is set up between the living subject and the (living) director of metapsychical experiments a psychical liaison of such character that all the ideas of the latter are captured and put into realization by the former."

Collective psychism, however, may involve others than those living individuals visibly present. Only thus extended can it be appealed to to explain the accomplishments of Black Bear for he often answered fortuitous questions when no living person present or absent knew, or could know until later, what was the particular question he was answering at the time.

Nor is direct inspiration by the Cosmic Consciousness much more promising as a solution, for we shall find much difficulty in conceiving how its lucidity could filter through the opaque mentality of animals or how, without intermediaries, its tenuity could affect their psycho-physical structures. Moreover, if Black Bear had himself been thus intimately in the confidence of so august and omniscient a Reality, he should always have given transcendent evidences of that fact ; foretold the future, revealed hidden knowledge, or at the very least, been always capable of transmitting items of general knowledge

*René Sudre.

available to all. But even in this last respect he sometimes failed. The Cosmic theory is too speculative and we should look for an activating cause that is more concrete, one more consonant with verifiable supernormal experience at least; and this, fortunately, we shall find in our last remaining alternative theory—namely, the theory that the origin of the recondite ideas of conversing animals is individual. But if to this last alternative any insuperable objection should arise, then we should have to admit that our quest has been in vain. However, we may take encouragement in the reflection that all the facts hitherto established by experiment and recorded everywhere on the subject, impel us to the assurance that the intelligence animating these phenomena is indeed distinctly personal and human. But so versatile withal is the mentality displayed, so keen the wit, ironic the humour, and wide the range of information, that we well might surmise that it is that of a discarnate group rather than of a single individual.

There is, indeed, one difficulty, however, which must be removed before we can accept this last rival theory as final, namely: How is it possible that discarnate humans should ever be able to inspire or direct the actions of a living animal so alien to themselves in its psychology? Can *their* lucidity and tenuity avail either? To this question the most ostensible answer perhaps would be that the ideas are impressed telepathically upon the superconsciousness of the subject, and thence infiltrate its surface consciousness, thence to be expressed through the respective symbols it employs. But in this conjecture there is a latent inconsistency. Abstract ideas, as we have already demonstrated, are absolutely beyond the capacity of any animal, capable as it is of only the simplest form of associative reasoning based entirely on immediate sense experience. Moreover, whatever simple ideas it does achieve, it could not autonomously express through the arbitrary and abstract symbols, it must employ, symbols which require powers of analysis and conceptual thought far beyond the capabilities even of anthropoid apes. To find a more probable *modus operandi* than this let us now have recourse to several pertinent facts.

When in November, 1930, Thomas Barrett, the master of Black Bear, suddenly died, all the mysterious powers of his

charge immediately vanished. Repeated attempts by members and friends of the Fuller family, on whose estate at Briarcliff Barrett lived, as well as by myself, were of no avail. The pony manifestly could not answer the simplest question or be induced to exhibit one iota of his former mysterious talent, beyond indeed the mere perfunctory plucking of letters at random from the rack. He probably did not realize, at least we do not know of any way in which he could learn, that his master was dead, though of course he was well aware that he was absent. Nevertheless on many occasions when Barrett though living was yet beyond the range of sight or hearing, having retired from the room wherein the performance might chance to be held, Black Bear had responded intelligently to impromptu questions put by strangers, as many witnesses have testified, whose testimony I have recorded in these studies. Moreover Barrett owned two other horses equally as facile as Black Bear and their powers likewise at once ceased to manifest. And all these cumulative facts strongly indicate that since Barrett's existence in the body was evidently essential to the phenomena, then he must have provided some psychic force or substance whereby rapport between the animals and the communicators was established.

Of course it is admitted that all conversing animals are endowed with a high degree of the intelligence normal to their respective species, and also with a high susceptibility to psychic rapport, some of them even with powers of premonition and clairvoyance so often observed in animals; nevertheless it may be true that their peculiar potentialities can be developed and manifested only with the aid of latent mediumistic powers existing unsuspected in their masters.

That Barrett was himself a medium largely by inheritance, is indicated by certain significant incidents which we will now relate. He had always professed to believe that his protégé, Black Bear, consciously elaborated the ideas he expressed, having been, as he proclaimed, endowed by the Creator with a mind and soul equal to that of man. One day, however, he expressed to me his belief that all animals are a bit psychic and I had rejoined, "Yes, especially those that you have yourself developed in your aura," whereupon, having had the meaning of the word aura explained to him, he promptly admitted the

probability of the truth of my remark and confided the following incidents in his life, which seemed to corroborate it.

During his boyhood his family lived in a pioneer hut in the midst of a clearing on the shore of Lake Michigan. One morning his father had been expecting the arrival of a distant friend who however, failed to appear, for the reason—as he supposed—that there had been a snow-fall the night before. That afternoon, a loud knocking was heard at the door and hastening to open it he was surprised to find no one there, and also to notice that there were no foot-tracks in the snow around the house. A few days later news arrived that his friend had died at the very time that the mysterious knocks were heard.

Again :—During the Civil War the family, still dwelling north and his eldest brother being sought, with the army, his father one day suddenly staggered up from his chair crying “ John is shot ! ” and declared that he had just felt a shock as if a bullet had seared through his brain, a supernatural message that was absolutely confirmed a few days afterwards when a letter arrived stating that his brother had been killed at the very time and in the very manner so dramatically announced.

Barrett himself was also subject to psychic experiences, especially after the death of his parents. Frequently he heard a voice calling “ Dad ! ” which he interpreted as being that of his father admonishing him to follow the path of rectitude, but whose exhortations he often failed to heed. So one day the voice cried “ I am going to quit you ” and forthwith did. On another occasion when convalescing from a long illness and much depressed, he suddenly became aware that his mother was standing by his bedside regarding him tenderly, and before he could recover from his surprise she leaned over, raised him to his feet as if to encourage him to walk, and then as suddenly disappeared, the vision remaining with him, as he assured me, as an inspiration for the rest of his life. “ My dead relatives and friends,” he once explained, “ do not come to me by telepathy, but are actually present and they try to touch me through my nerves and mind. But they are thin as air and they have a hard time trying to guide me. I feel them in my mind, heart and stomach.”

However incredible to some Barrett's account of the apparition of his mother may seem, still he himself was absolutely

assured of its reality. Had it been a mere hallucination it would probably not have occurred with such startling vividness nor have remained the most happy and inspiring memory of his life ; and, moreover, there was too much of sentiment in his nature for him ever to invent such a falsehood. He was deeply religious with a very orthodox and even somewhat lurid theology, but beyond a familiarity with the Bible he had no erudition whatsoever, certainly no classical culture, and it was perfectly obvious to all that his education had consisted, as he often stated, of merely a few years of primary schooling in a primitive pioneer town. After which he had led a rather itinerant life, labouring as a farmhand or as a stoker on railway-engines, until eventually he found his forte in the training of horses. Having heard of a certain well known “ educated horse ” he undertook to emulate the performances of that paragon and soon achieved great success, first with a Kentucky thoroughbred and then with his Shetland pony, Black Bear. Needless to say he was as much mystified at their extraordinary developments as any of those who witnessed them. However, as it was obvious that he never mentally prompted them, then we must infer that his influence was partly psychical and partly magnetic ; and this he seemed subconsciously himself to divine, for he disliked to have others handle either the subjects or their equipment, and on one occasion he became greatly provoked with a harness-maker who had gratuitously cleaned the pony’s whole séance equipment, including jewelled hoof-pads, robe and surcingle, thereby demagnetizing it. These facts indicate that Barrett provided a part of the psychoplasm whereby the invisible intelligences were able to control the horses probably in part through direct pressure upon their nervous centres, thus dominating them through their “ Conditioned propensities.”* Not only did they control the motor system but their sensory system as well, for Barrett once informed me that Black Bear was helpless when his ears were stuffed with cotton (which fact incidentally would alone eliminate any theories of signalling or telepathy by Barrett). Evidently then the controls perceive through the animal’s eyes, hear with its ears, and there is evidence that they also are aware

* Prof. Wm. McDougall’s illumined emendation of the classical term “ conditioned reflex.”

of its moods, feelings and thoughts, for once when Black Bear was asked if he liked apples he promptly, and somewhat profanely, expressed his personal aversion to them ; but since he used the abstract symbols of the alphabet to thus express himself, the nature of which he could not understand, then we must infer that the controls themselves dictated the response. Nor was he ever under hypnosis during performances, for several times when interfered with or unwarrantably provoked he gave vent to his resentment in the usual equine manner of lashing out with his heels, and once furiously attacked his master with his teeth.

We are therefore now justified in concluding that there are three factors essential to the phenomena of conversing animals :

First : The subject ; preferably a young horse or dog, of docility and intelligence and of exceptional susceptibility to psychic control, who supplies the sensory and motor mechanism, and who probably merely feels an inner urge to perform certain definite actions the purpose and significance of which it neither wonders about nor apprehends.

Second : The master ; who is always in some degree a specialized medium, providing the " etheric " element of the psychoplasm whereby the controls are able to directly affect the whole psychophysical mechanism of the subject.

Third : The spirit guides ; who are discarnate humans, some of whom were during life associated with the master or with the subject and whose intelligence originates the responses and who, through telepathic and teleplasmic rapport, read the mind and effectually control the actions of the subject. The psychoplasm is complex, one part being provided by the controls, the " etheric " element being provided by the medium. At Barrett's death this etheric strand was withdrawn, whereupon the liaison between the horses and the controls promptly ceased. " The golden bowl was broken and the silver cord was loosed."

Contributory to the success of the phenomena is an appreciative and animated audience. Both Barrett and Black Bear were very temperamental, and sympathetic auditors seemed always to be favoured with exceptionally interesting performances, contributing thereto also, no doubt, a deal of their own psychic force.

Since it is evident from the facts that we have previously presented that (1) the living do not prompt the subjects by either signalling or telepathy: (2) that no animal can be more intellectually brilliant than the intelligent and highly educated human; and that (3) the "conversations" are too mundane to be ascribed to the Universal Mind; then we hold that the hypothesis here presented, being without valid objections, is not only possible but also the most probable of all the theories yet propounded.

Of course this solution will appear to some highly fantastical. That animals should be impelled to eloquent discourse by the dead, may sound as weird and incredible as the gruesome tales related of were-wolves and vampires, but surely this theory savours no more of the "miraculous" than certain well authenticated facts which no longer excite our wonder; for instance the fact that people on land can now converse with friends far out at sea; that a word spoken in an auditorium in London can be heard in New York before it is even heard in the back of the auditorium itself; that half of a man's brain can be removed without loss of intellect or health. The "miracle" of yesterday is but the commonplace of to-day.

So bizarre indeed are the phenomena that all people at first naturally ascribe them to trickery. But we have shown that in the well controlled experiments which we conducted, trickery was impossible, and the sufficient proof that Barrett did not prompt his subjects through any secret code of signals is the fact that often when he was entirely ignorant of the question, Black Bear gave correct and surprisingly original answers. Allan MacDonald, for instance, has related in a New York magazine how he drew a circle around two small words in a newspaper, exhibited them to Black Bear who after one brief glance, immediately spelled them out, while his master stood at least twelve or fifteen feet away and too far to one side to have been able to see them; and similar feats I myself and others have witnessed on several other occasions and testified to, as I have already related in these articles.

Many others, however, insist that the responses were originated by the animals themselves, a conjecture more inspired by sentiment than by judgment, for it is obvious that no ten-year-old animal can equal the intelligence of brilliant

humans ; and those who still maintain that thesis, are here-with invited to write down their answers to the following questions and then, but not until then, to compare them with the responses given by Black Bear. The questions were all impromptu and are some of those asked by people in the audience who never had seen him before, and were recorded *verbatim* at the time. His responses, appended herewith, were also similarly recorded and certified to by the witnesses.

Never have I met any individual who excelled Black Bear in the genius for riposte and repartee, for laconic humour, for variety in that art of "Conversation" that Montaigne called the supreme art of life, and all of the questions reproduced here have since been frequently been put, as a control test, to scientists, professors, humorists, men of the world, and not one of them has replied so cleverly as Black Bear, nor as quickly either, for he never took more than two seconds for "reflection," almost always replying instantly, and never deviating when once launched upon his answer.

1. What is the square root of 169 ?
2. What is a straight line drawn between opposite corners of a square called ?
3. What is the approximate measure of this diagonal when the square is five units long on each side ?
4. Is the answer exact ? How much inexact is it ?
5. What is the exact measure of a square when a circle inscribed within it is 22 units in circumference ?
6. What is the length of the hypotenuse of a triangle whose sides are 5 and 12 ?
7. What American president was assassinated in 1881 ?
8. Who assassinated him ?
9. What letter is this (Hebrew, Aleph)
10. How do you pronounce it in its own language ?
11. Name the first five, and any five other letters of the Greek alphabet.
12. Whence do you get your knowledge ?
13. Who are the agents by whom this knowledge is given you ?
14. Name one of these agents.
15. What in exact words is the meaning of the chemical formula H_2O ? (It refers Black Bear to something we had in the good old days, but alas are no more.)

16. What is the square root of 255 ?
17. How old are you to-day, in exact years, months and days ?
18. Why don't you like dogs ?
19. What do you do when they come around ?
20. Have you ever lived in any other country than the United States ? [Ans. : " Yes, Egypt." Probably facetious answer.]
21. What was your name when you were in Egypt ?
22. What was your name when, as you claim, you were afterwards in Jerusalem ?
23. How many wives did you have there ?
24. Was the name of one of them the Queen of Sheba ?
25. How did you like the Queen of Sheba ?
26. What were the arithmetical proportions of the Parthenon ?
27. Where did you go when you died ?
28. Who did you become when you died ?
29. [A visitor (Mr. M.) asked] " Where were you, Black Bear, last night ? "
30. [Same visitor asked] " Where was I last night ? "
31. What is the difference between the cube of two and the square of three ?
32. What becomes of men after death ?
33. What becomes of horses after death ?
34. How many Apostles were there ?
35. Name one of them [Answer : " Devil."]
36. What was the Devil's name ?
37. How many keys has a piano ? (Take one sweeping glance at the keyboard lasting no more than 3 seconds and then report.)

APPENDIX.

BLACK BEAR'S EXACT ANSWERS.

1. " 13."
2. " Line of the Hypothinuse." [sic].
3. " 7." (Black Bear then shakes his head as if demurring at the accuracy of 7. It is of course an incommensurable quantity.)
4. " 1.50 (i.e. $7 \times 7 = 49 + 1 = 50$ (Incommensurable Quantity).
5. " Won't go. 21 won't go " (either) (Incommensurable).
6. " 13."
7. " Garfield."

8. "Geto" (phonetic for Guiteau).
9. "A."
10. "Alpha" (Aleph is correct. The letter is Hebrew.)
11. "Alpha, Beta, Gama [*sic*], Delta, Epsilon, Capa [*sic*], Lamba [*sic*], Mu, Nu, Omega."
12. "God."
13. "Angels."
14. "Gabriel."
15. "Hooch" (Slang for raw whisky).
16. "15."
17. "10 years—8 months—18 days." (Question asked on Dec. 21, 1927. Black Bear was born April 3, 1917, answer therefore exact.)
18. "They bite."
19. "Hike" (Slang for "travel.")
20. "Yes, Egypt." (Facetious answer. Black Bear was never out of the U.S.A.)
21. "King Tut." (Also facetious.)
22. "Solomon." (Still facetious.)
23. "300."
24. (No answer. Person named was not his wife.)
25. "She all right for a change."
26. "I" (had) "died" (i.e., King Solomon died before the Parthenon was built.)
27. "Into a cat." (Evidently believes in transmigration.)
28. "A woman—Esther." (Seems to have then evolved a little higher.)
29. (No answer. For the reason see next answer.)
30. "I'll not commit myself or Mr. M."
31. "One."
32. "God takes them into his Kingdom purged of corruption." (Black Bear has hopes for men.)
33. "They will see God." (Horses evidently need no purgation.)
34. "12."
35. "The Devil."
36. "Judas."
37. "85." (Old fashioned Steinway was used for the question and the answer was at once checked and found correct. The modern Steinway piano has 88.)

THE CLINIC OF MIRACLES

BY MRS. HEWAT MCKENZIE

The subject of healing is at present attracting so much attention, both in our own country and in others, that the following account of a remarkable medium in Mexico City may be of interest.

One of the greatest outlets of psychism in S. America has been along healing lines, and a recent visitor to Brazil, a representative of "the Link" Home Circle groups in England, gives an amazing account of the extent of such work in Spiritualistic circles, of the fine buildings used, and the general recognition this work for humanity enjoys.

The present account is from a private source and has reached me through the courtesy of Mrs. Kelley Hack whose book on the Centurioné Voice Mediumship is so well known. Her correspondent, an American lady, is employed in an official capacity at one of the Embassies in Mexico City and has with a fellow official followed the mediumship closely and made records in the form of a diary of the happenings, which no one else seems to have done. Because of her official position she does not wish her name disclosed at present, but it, and the names of a number of other responsible persons, are in my possession. The writer whom I will call "R" has studied psychic facts for some years and has kept herself in touch with other students. A copy of the report has also been sent to Prof. Bozzano of Italy for his files or use, as well as to *Psychic Science*. "R" has tried to interest Dr. Pagenstecher, whose work with a fine S. American psychometrist is on record, in the case, but up to the time of her communication had not been successful in this.

A series of illustrated articles on the mediumship started in January of this year in a cheap Mexican magazine called "Todo," which gives pictures of the house in which the 'clinic' operates, and of the medium "Tina" at work under trance control on patients. "R" translates two of these articles and a résumé of what appeared in "Todo" will form a back ground to her own record.

The journalist's visit to "The Clinic of Miracles" as it is called, came through the report of several extraordinary

cures which had reached him, one of deafness of many years standing, and others which had been given up as hopeless by the doctors. " 'La Doctora' is a medium," said one. "Her husband puts her to sleep and then in her is incarnated the spirit of a celebrated Russian doctor who is dead. It is the skill of this spirit which permits the medium to operate with success." I asked, "Really operate, does a surgical operation take place?" To that question the answers were always vague and somewhat contradictory. Some claimed that the bistoury was used as a skilful surgeon would use it, that tumours and appendices were removed; while others said that the treatment was based on suggestion.

The journalist set to work to follow up some cases, and this is what he found.

Señor D. had a tumorous cancer on his tongue. A wealthy and well known business man, he had been to many physicians both in Mexico and abroad, but all agreed nothing could be done. He disliked the idea of the spiritualist clinic, and only went after getting permission from his priest! He affirms that the tumour disappeared leaving only a small scar, and at the time "Todo" was published was well and in good health. (Some months later "R" mentions the death of this man. He had not been dismissed from the clinic as completely cured, but grew tired of the course and left.)

Mr. M. had intestinal trouble. At the clinic an operation was performed without an anæsthetic and he knew all that was going on. With a pair of pincers two arteries were caught from outside! Then a slight opening was made in the skin, and two tumours were taken out followed by applications of iodine and cauterization. He is now well and travelling abroad.

Mrs. H. suffered from appendicitis. A cure was effected by medicines which removed the appendix and ejected it.

Señor C. had an incurable stomach ulcer. Internal medicine was used to eject this by the mouth.

The particular interest of these cases lies in the statement of some patients that a kind of bloodless surgery was used by the medium in trance.

The people concerned in running this clinic are:—The Spirit Doctor—Radichs or Radichays, 'Tina' the medium,

her husband, sister, brother, a nurse and an assistant. Quite openly they tell prospective patients that the cures are by Spiritualism, and this in a Roman Catholic country deters many patients; only those who are desperate seek for help.

"Tina" told one patient, an intelligent young woman in great need of help, how her doctor control, Radichs, first came to her. "He appeared to me for the first time one night when I was alone seated at a table writing. In front of me seated at another table I saw a young man of foreign aspect, his eyes fixed on me. I arose frightened. I cried out and the visitor disappeared. He came again and I found he was a friendly spirit who wished to use me as a medium to serve humanity. Since then the spirit of this celebrated surgeon works through me. Cures that seem miraculous have been accomplished."

Radichs is said to have been a doctor who studied in Vienna and died in 1920 at the age of 36. He is said to have had a sanatorium in Texas, and was known as a pioneer of bloodless surgery, but "R" has not been able to verify these facts.

"Tina" seems to have been a trained nurse and a midwife, and with many cases her own knowledge is sufficient, but in difficult cases she declares it is the doctor who diagnoses and cures, and she has to call him and go into a trance before he can do so. The clinic has fixed its prices at a very low rate, so that the most humble sick can take advantage of this spirit healing. "Tina" believes if she charged large fees the power would go, and she deals with many charity patients.

"Tina" is of medium stature, heavy set, well proportioned, with regular pleasing features, frank eyes, erect head, white skin with dark hair braided and coiled like a crown. (The photographs show a very pleasant looking woman, who seems to inspire confidence in the patients).

So much for the information from "Todo." What has "R" to give us from her diaries, the result of personal experience and observation, and from stories given her at first hand by patients? I can only relate a few out of many.

A Mrs. P, an Englishwoman, was R's first informant. She suffered from a large tumour, which various doctors said must be removed as it was increasing in size. She had had three

previous operations and could not bear the thought of another. She went to "Tina" without telling her the trouble. The Doctor diagnosed a tumour and said it could be cured without a surgical operation, without any cutting. He would give her a few treatments and then she must come and stay in the clinic for the operation. He gave her such confidence that she decided to try. The preparatory treatment consisted of hot douches with antiseptic and herbal applications, which started a discharge. The time came for the final act, and her husband was present at the operation. "Tina" and another medium went into a trance. The patient was fully conscious the whole time, the touch of the medium seemed to deaden all pain. The passage was dilated, and with pincers Tina took hold of the growth and gradually loosened it like loosening the roots of a plant. When the tumour was out the patient asked to see it. She was kept in bed for two or three days and given orange juice, and within twelve days, when "R" heard her story, was able to walk about, though still resting a good deal.

Mrs. P, the above patient, followed up other cases and was present at an operation on Mr. F, a prominent German. He had a tumour near the heart on which doctors refused to operate, and his early death was predicted. He went to Tina. Hot applications were given which opened the pores of the skin, then a slight scratch, like a "thread line" producing no blood, was made near the heart and at two other places in the body, and much pus was removed, and he was reported to be much better. "R" met this man and found him in good health.

"R" paid her first personal visit with "Mrs. P," to be examined for a lump in her throat. Dr. Radichs put his hand on her throat, said decidedly it was not goitre, which she had feared, but twisted nerves which had accumulations of blood round the lump. He stated that it would not get bigger, that it dated from childhood from an infection in a gland. Preliminary treatment daily for a time would remove the accumulation and then the gland would be taken out without cutting and without pain. A vibrator was applied to the throat for a few minutes. She left quietly, to be followed by another patient while Tina still remained in trance.

The atmosphere of the place, "R" says, is calm and pleasant, smiling people, low voices.

"R" returned for a treatment the same evening, and while she was there a girl had a stomach tumour removed which "R" afterwards examined in a bottle in alcohol. The operation had just taken place, the patient being wheeled to bed. There were no signs of fresh blood, no knives, etc.

About ten days later the operation was performed. Two of "R's" own friends were present at the request of the medium. The doctor control took possession and the patient lost all sense of Tina and felt that it was a competent surgeon who gave quick orders to the little group around her. She was given some kind of injection and then very hot towels were applied for a time. Then the Doctor took long pincers, like blunt scissors, and made a mark over the skin with the blunt end, more towels were applied and her pulse beat taken. Then she felt the point of something on her throat, a cut or scratch an inch and a half long just below the lump; no pain, just the mere edge of something, no more than a pin scratch. This was done under the towels, the doctor merely lifting the end. Her friend moved nearer to see better. Another pair of pincers was handed to the doctor by an assistant. The doctor held a bottle above her chest and someone exclaimed. "R" felt puzzled and said, "Why, you don't mean to say that is it?" she had felt nothing, not the slightest touch after the scratch, yet the gland was out, and the Doctor dropped it into a small bottle of alcohol, and then held it in front of her to see. Her two friends told her they were astonished when they saw the pincers withdrawn with the gland hanging from the tip. The Doctor said a small piece could not be removed just then, but would be later, after further treatments.

"R" continues, "Antiphlogistin was bandaged on my neck and I had some hot herb tea; the medium came out of trance, and I was put to bed. I had never been unconscious but my nerves were quietened. Two days afterwards I went back to work and had a busy day and felt no discomfort. My friend said the incision was through the outer layer of skin not deep enough to draw blood. She stood where she could see it plainly. The skin was covered with cotton, and then the Doctor used the pincers and apparently drew the gland

through the skin at the scratched mark. Mr. F. confirmed this and said there was no incision either in my case or his own, simply a scratch which left no scar.

"A woman doctor called at the Clinic and insisted on seeing what was taken from my neck, she examined it carefully and pronounced it the thyroid gland. A few days after I was shown my neck when the dressing was removed. No mark of any kind but still a lump, about a quarter as large as it had been. I had hot bandages upon it and then the Doctor took pincers again, I felt a sort of pinch but nothing more; the pincers were raised and I saw a piece of tissue or gristle about $1\frac{1}{4}$ " long, like a piece of chicken gristle, hanging from them. There was no mark next morning when I removed the dressing. There is still something to be removed, and they are trying to bring it to the front with treatments. I watched the other patients being operated upon, and the procedure was always methodical. The medium would make a good subject for a painting when in trance; her big soft eyes looking downward. She seems completely 'gone' during the operations, and there seems a curious blending of two personalities. Her little dog—devoted to her—will have nothing to do with her when the Doctor is in control. I have seen a photograph of Tina taken while in trance. On her chest against her dark dress is a small very clear head, said to be a 'control,' a halo of light appears about her head, and several other small faces are seen among the foliage."

Such is "R's" personal account. Then follows a time when the mediumship is being over-used and too much publicity gathers round it. The husband too, who was himself cured by the "doctor" when at death's door and has so far been a loyal comrade, begins to be greedy about fees, and Tina seems tired and worried. There are so many patients that some get disheartened by the long waits and leave off coming. A month later "R" was examined again, the doctor described in medical terms how carefully he must proceed as one tendon or root of the remaining portion of the lump is still attached to a vein or artery leading to the heart, he wanted to get it all out or it would grow again. Tina herself never uses technical terms and in her normal self does not seem to understand the case.

Again "R" underwent an operation, she experienced no pain and a mass of pink fatty substance with some short roots and one root $2\frac{1}{2}$ " long was dropped into alcohol. Her friend who stood by could see the inside of her neck with the muscles as the doctor cut the roots loose, but not a drop of blood was seen. "R" believes that the long root was loosened during sleep. She examined herself carefully with a mirror but could find no mark or scar on her throat. The doctor thinks there is still something to be removed, and she must rest as much as she can owing to the shock to the nerves which accompanies thyroid operations. There are said to be other doctors in the spirit band, one is said to operate on the patient during sleep, and some curious cases of this kind are reported.

After a Fiesta ceremony one evening, when Tina's room was lavishly decorated with flowers by her patients, each was given flowers to take away, and those taken by "R" kept fresh for an extra long period though not put into water. Some were told to lay their flowers on sick patients.

The doctor made a new rule that no one might witness an operation who did not believe, saying it was a detriment to the medium and to the force. But doctors in good standing are welcome if they wish to come.

A month later "R" says, "I cannot get my final operation, which is said to be necessary. Tina seems to find it difficult to remain in trance long, and I wonder if Dr. Radichs is there at all. There are some complaints from patients of incompetent treatments. My friend insisted on Tina calling the doctor to speak about my case. Dr. Radichs came and said he had not been able to work with the medium for some time, but he would take care of all his patients, that the atmosphere was 'cold' and a certain force could not be obtained for some time, and my case needed this force; but not to worry. He expressed himself as dissatisfied with the handling of the arrangements of the clinic by the medium's husband. My friend gave the husband a severe lecture and told him he was letting the work go to pieces through inattention.

"I discussed my case with a doctor who had heard of it. When I said that Dr. Radichs claimed to have studied in Vienna, he recalled a Viennese physician, Dr. Lorenx, who

cured a daughter of Armour's of Chicago twenty years ago and astonished physicians at that time by his marvellous knowledge of anatomy and 'bloodless surgery.' "

"The Government has been threatening to stop Tina's work perhaps through the publicity of 'Todo' and the antagonism of some doctors. Then just as I was hoping to get my final operation the Government officials came and forbade any and all operations, and the whole clinic was upset. However about a fortnight later the suggestion of a further operation was resumed, and other patients were being treated. Again something was removed and now my neck seems quite flat, and no scar. Tina seemed to be working a little differently. She is usually in semi-trance now, and may be getting the influence of the doctor through clairaudience and retaining enough of her own consciousness to carry out instructions. Previously she had to depend on one of her assistants to repeat to her the doctor's instructions, and they were not always reliable. I haven't quite the confidence that I had when she was in deep trance, but it is possibly sufficient for most cases and does not exhaust the medium so much." "R" left in the end of April for a holiday in California and did not return to Mexico City until July. Her headaches and insomnia troubled her no more, but there was still a small lump in the neck. She learns that conditions at Tina's are very unsatisfactory, the crowds have dwindled to a few persons, and the husband continues disagreeable over money matters. Several of their firmest supporters are disgusted. She believes the attitude of Tina's husband has ruined the work and under the present conditions she cannot now recommend the treatments and may not return herself.

Calling however in the end of August, she found Tina in a half trance. The doctor said "the roots" were all out, but there was a thickening where these had been cut. "R" did not sense the personality of Doctor R, as formerly, and has heard of no operation of any importance since the last one on herself in April and even that was not quite as satisfactory as the previous occasion. She is afraid the marvellous phase of the work is definitely ended, and places the blame on Señor Juan, Tina's husband.

This deterioration of promising mediumship through lack

of care, or by over-use, is very common, and shows how much a sensitive must depend on the associated help of others and particularly on one reliable friend.

It is certainly a curious story. I have heard of operations taking place under absent treatment by a 'spirit' doctor which could be vouched for only by the patient's sensations and by the results, but I have not heard of such bloodless operations performed in a trance state. I remember one case of a growth in the jaw which had baffled Plymouth doctors but which responded to treatment given by the spirit-doctor Beale through Miss Rose at Hulham House, Devon. The patient was completely cured, the affected bone or growth coming completely away. The hot applications and herbal treatments used resembled those administered through Tina.

I am hoping that "R" will communicate with us further and inform us what has happened to the mediumship.



THE GENESIS OF "SATAN"

"All progress is precarious. I have yet to come across any evidence whatsoever that there has been any advance in the intrinsic factors making for intelligence in Europeans during the last 50,000 years."

Professor J. B. S. Haldane.

When Professor Haldane wrote these words, he was possibly thinking of the beautiful and life-like drawings of pre-historic animals in the Altamira caves in Spain, which belong to a remotely pre-historic past and could scarcely be bettered by a modern artist.

But there is another factor that illustrates the extraordinarily slow growth of humanity in spiritual intelligence. Outside the Singhalese temple at Kandy I remember seeing on the wall, pictures of the tortures in the Buddhist hell, copied no doubt from "Christian" sources, for they are not countenanced by anything in the Buddhist Suttas. But the inveterate tendency of man to shuffle off the responsibility for his own misdeeds on an invisible Tempter to evil, is manifest very early in all the religions of the world, and the development of this idea is to be found in all.

We cannot go back 50,000 years, nor anything like that distance. The furthest that we can go is probably to Zarathustra (Zoroaster) who belongs to the pre-historic period. In his *Avesta* we find the Wise Lord, Ahura Mazda, (later Ormazd) the primeval spiritual Being who wills the Good, in conflict with Ahriman who wills the evil, and with the devas, the inferior and corrupted children of Ahriman, from whom comes all that is evil in the world. This seems the first idea of "devils." For Zoroaster these sink to the rank of spurious deities, and in his eyes their priests and votaries are idolaters and heretics. Some of the old Aryan divinities, such as Indra, emerge here and there. The essence of Ormazd is Truth and Law: this quality he embodies, and its personification (though sexless) is always by his side, a constant and intimate companion. The essence of the wicked spirit is Falsehood; and as the embodiment of the evil principle, this is much more frequently mentioned in the *Avesta* than Ahriman himself.

Without plunging into the jungle of Sanscrit literature,

though Ravana and other demons are often referred to, we can say that there is no Master of Evil. It is therefore of more immediate interest to ourselves to trace the genesis of Satan in the Christian religion rather than to go back to Zoroastrianism, or the Vedas, whose dates are uncertain.

It is in the book of Genesis that we find the Serpent as the Tempter of Eve, and this Asiatic myth has lasted from 4,000 B.C. to the present day.

In my school a little golden-haired blue-eyed boy of ten told me a deliberate lie—that he had answered his grandparent's letter sending him a sovereign as a birthday gift ; his reason being, as he told me afterwards, that " They are both very old, and will soon be dead. I thought it didn't matter." Dear little fellow ! On his way to the study he asked " May I tell you something, Sir ? " Certainly, I said. Then he burst out—" I couldn't help it, Satan made me say it." I replied, " Very rough on you, for you are caned, not he : he must laugh." I do not know how far the punishment modified his theological ideas, but he certainly grew up truthful. It was an illuminating experience of the influence of current theology on crude human nature !

The earliest mention of Satan by name is in the Book of Job, and here he appears in Heaven as the Accuser and answers the Lord as a servant, as in Goethe's modern drama.

Like the Faust, the book is a drama pure and simple. It represents the first clash of practical experience with theological theory. Excepting the Prologue, it is written in verse, and it is absurd to quote any text as the " Word of God " apart from the dramatic truth of the play.

Broadly speaking, it is true that human happiness comes from rectitude of conduct—that is a part of the message of Moses : He lays down in the clearest possible manner the Two Ways—the Way of the Blessing and the Way of the Curse. (Deut. xxvii to xxx). This is the foundation of Judaism, and its truth is manifest in all the archives of History and in our daily lives.

But the simple and obvious transgressions mentioned in Deut. xxvii are not the main causes of modern sufferings, they are far outranged by modern falsehood, avarice, and greed. But in Job's day that was not so ; his wealth was in cattle

and the atmosphere in which the drama proceeds is rather on Babylonian lines. It represents the confusion of mind by which all disasters are conceived of as the Judgements of God *on individuals*. They are not. It required the explicit statement of Jesus that those on whom the Tower of Siloam fell were not specially sinners, to disabuse us of that notion of personal Judgements

Froude has developed this idea in his Short Studies—*Book of Job*, Vol. 1, p. 281.

“The atmosphere is not Palestinian, we look to find the three friends vindicate themselves, as they so well might have done, by appeals to the fertile annals of Israel, to the Flood, to the Cities of the Plain, to the Plagues of Egypt or the thunders of Sinai. But of all this there is not a word, and instead of them, when witnesses are required to the power of God, we have strange un-Hebrew stories of Eastern astronomic mythology, the old wars of the giants, the imprisoned Orion, the ‘sweet influences of the seven stars’ and the glittering fragments of the sea-snake Rahab trailing across the northern sky. God is not the God of Israel, but the Father of mankind . . . Even then, however, the current theory was obliged to bend to large exceptions; and what Job saw as exceptions, we see round us everywhere. It was true then, it is infinitely more true now, that what is called virtue in the common sense of the word, still more that heroism of character in any form whatsoever, has nothing to do with any man’s prosperity or even happiness. The thoroughly vicious man is no doubt wretched enough; but the worldly prudent and self-restraining man with his five senses which he understands how to gratify with tempered indulgence, with a conscience satisfied with the hack routine of what is called respectability—such a man feels no wretchedness; no inward uneasiness disturbs him, and this though he be the basest and most contemptible slave of his own selfishness. Providence will not interfere to punish him. Let him obey the laws under which prosperity is obtainable, and he will obtain it; be he base or noble.”

This aspect of the matter does not strictly come within the drama; it is that which suggests itself to the modern man. It is of course implied in Satan’s question, “Doth Job serve God for nought?” Is he not expecting the stipulated reward for

walking in the Way of Blessing? And in all this Satan remains in his rôle of the Tempter.

Four passages which illustrate the four main stages in the evolution of the idea may be quoted:

In 2 Sam. xxiv. 1, temptation is directly attributed to Jehovah; in Job, ultimately to God but through the medium of Satan; in 1 Chron. xxi. 1, it is ascribed directly to Satan and tacitly denied of God; and finally in James i, 23 it is directly denied of God. In Wisdom ii. 24, Satan's independence of, and opposition to God is so well established that, as in the New Testament, men are classified as adherents of God, or of the Devil. In the same Book of Wisdom, Satan is identified with the Serpent in the narrative of the Fall, and in the Temptation of Jesus he is fully personified as an evil spirit opposed to the personality of the Messiah.

There is therefore ample evidence for the growth of the idea that Satan is "the prince of the power of the air," (of corruption), the god of flies (same idea of the decay of bodies exposed to the air), the liar, the seducer and the accuser of mankind. The enemy of mankind is now individualised and is now distinctly personal—the originator and perpetuator of sin, the antagonist of God and man.

He is closely allied to the growing idea of Hell. The Hebrew Sheol simply meant 'the grave,' and the Greek Tartarus a place of torment for special crimes. (Tantalus, Ixion, &c.) The fierce Jewish temperament would be satisfied with nothing less than eternal torment for all Gentiles; and Dante in his *Inferno* has much the same idea with a different personnel. It was reserved for Calvin to reach the climax of cruelty in condemning unbaptised infants to the eternal fire.

Not till the sixteenth century did the monstrosity of attributing such truly infernal cruelty to the God of Love and the Father of mankind, dawn on men's minds. The function of the Devil, to drive souls to hell, is not even yet wholly extinct. So permanent is repulsive human tradition.

In all this, three tendencies are very strongly marked: (1) the universal desire of mankind to shuffle off its misdeeds on some Tempter: (2) The tendency of the Church to look backward to opinions held by doctors of theology in the first four centuries of our era for authoritative pronouncements on

theological questions : and (3) the notion of a Supreme Judge who will inexorably condemn " the wicked who forget God." The prime reason for this attitude is reluctance to *think*, and to see the facts all around them in the world.

I am rejoiced to see that the Dean of Durham, Dr. Cyril Alington, has written in his book *The Fool Hath Said*, what all intelligent spiritualists will assent to.

As headmaster of Eton College his influence must have been far-reaching. I take the following quotations from *Light* of Jan. 24th, 1935.

In the first place : " With our present knowledge we are unable to conceive the personality as revealing itself except in a bodily shape " : and he follows this up with a presentment of a really modern Christianity. Character, not profession or belief, is what decides our fate :

" You all know what you have chosen to be ; and what you choose to be must ultimately be your destiny. There is no need to look forward to that spectacular day of Judgement which the Jews conceived and the Romans elaborated ; the Judgement has already begun, and it is you who pronounce your own inevitable sentence.... That sentence will be in proportion to our failure to follow the light which we saw, and to our unwillingness to practise what we know in our hearts to be good.

" A man who ' is good ' with the view of ' getting to heaven,' is not only a fraud but a moral impossibility, for goodness depends on the motive and a selfish motive will destroy the goodness of the most virtuous action. The only way of ' getting to heaven ' is to fit oneself for living there. . . . Heaven is not a place into which we may gain admission by some clever trick, and even Hell may not be realised at first as being what it is, so long as what it provides gives satisfaction. It is not a place of everlasting torment, decreed by an angry God, but ' the state of those who wilfully turn their backs upon the good that is prepared for them.'

. . . " It is no part of my purpose to maintain that Creeds have not been misused in the past, and that attempts have not been made to compel men to assent to many propositions on which a good Christian may legitimately claim liberty of judgement. The point is that this criticism is ridiculously out of relation to the situation in this country to-day. I am no

more concerned to applaud or justify the intolerance of earlier ages than a modern scientist is concerned to approve the dogmatism of his predecessors ; we think it natural that science should grow both in wisdom and in temper, and if Christians would concern themselves less with the Church of the past, and more with the Church of the future, we should think it equally reasonable that it should grow wiser too.

" The demands now made in the way of belief on the ordinary lay member of the Church of England are certainly not oppressive. He must accept the Incarnation—that is to say, he must accept Christ as revealing perfectly, though not fully, the truth about God and Man. He must believe in the Almighty power of the God whom Christ proclaimed, and that His Spirit is still at work in the world.

" I should welcome as an ally anyone who is prepared wholeheartedly to say : ' I hope that Christ was right ; I hope that the God whom He revealed is real ; I hope to live beyond the grave, and in that hope I am prepared to live and die.'

" To believe that any past generation held the monopoly of truth, or was able to give it final expression, is not only inconsistent with the teaching of History, but is a flat denial of the doctrine of the Holy Spirit, which was promised to guide us progressively into all truth. Nothing, except the needs of controversy, can justify the assumption that Christ expounded all things fully to his disciples during the forty days after the Resurrection, and that all we have to do is to fix our eyes firmly upon the earliest Christian centuries and to cherish their slightest traditions as infallible guides."

That is what the leaders of the Modern Churchmen are doing. They have done splendid work in Biblical criticism, but to quote Justin, Clement, Cyprian, Polycarp, Ignatius, Irenaeus, Athanasius, Augustine, Theodore of Mopsuestia, etc., etc., and bishops of the first four centuries of our era, on anything but purely historical questions, is to assume that they are guides on matters that concern us to-day.

As spiritualists we cordially welcome the writing of the Dean of Durham. It is the truly rational aspect of modern Christianity and in it the Devil is not mentioned. Doubtless Spiritualism, both in the experimental and in the philosophical sense, is applicable to all religions, but that is simply because what

we may call 'Christian Morality' is applicable to all religions. Special beliefs do not matter provided that morality is observed; but to suppose that anything like that morality, whether in matters of truthfulness, of tolerance, or of sex, is practised in India, in China, or in Moslem countries generally, is an error. I have had Moslem and Hindu friends who do practise it, but no one who knows those countries would maintain that it is general.

We have got rid of the mediaeval notions of Satan and of Hell, though they are still used in Art and by some Churchmen; and the same may be said of the sacrificial Atonement, the Virgin Birth, the corporeal resurrection of Jesus, the Ascension into heaven and the day of Judgment, but these materialistic 'explanations' are all foreign to the teaching of Jesus who reappeared in his etheric body. Those who, whether from the Spiritualist side or from that of churchmen, are laying stress on these points, are doing great disservice both to Spiritualism and Christianity. They are obstructing the progress of mankind to a rational religion which will really influence conduct. It is only by obeying Christ's command *Metanoete*—change your hearts, change your outlook—from the material to the idea of growth of character, that peace among men will be realised.

But in getting rid of the personality of the Devil we have not got rid of him as the personification of *human* evil, nor of the real devils incarnate and discarnate in the world. Goethe's Mephistopheles is a far better personification of the human qualities that make our miseries than the bat's wings, cloven hoofs, horns, and tail of mediaeval Art. The scene with the student goes to the root of things:

Mephistopheles.

This same Theology : its ways
Are such a tangled serpent maze—
Such poison everywhere disguised—
And everywhere as medicine prized—
That which is which, or why 'tis so,
Few can conjecture—none can know.
The best thing that the case affords
Is—Stick to some one doctor's words
Maintain his doctrines out and out,
Admit no qualifying doubt :

But stick to words at any rate,
 Their magic makes the temple gate
 Of Certainty fly safely ope—
 Words, words alone are your best hope.

Student.

But in each word must be a thought—

Mephistopheles.

There is, or we may so assume,—
 Not always found nor always sought,
 While words—mere words, supply its room.
 Words answer well when men enlist 'em
 In building up a favourite system :
 With words men dogmatise, deceive,
 With words dispute, on words believe ;
 And be the meaning much or little
 The Word can lose no jot nor tittle.

Here is the very basis of dogmatism from which evil starts, with Voltaire's animal propensities of the tiger and the ape. These propensities we have to eliminate in ourselves. When we have done so, and not till then, shall we have the peace our hearts desire.

THE QUESTION OF WAR

No more War ! And how when we are in presence of such events as the Pindari invasions ? " In one raid upon the Masulipatam coast they plundered 339 villages, killing or wounding 682 persons, torturing 3600, and carrying off property worth a quarter of a million. . . . They were reckoned at 30,000 horse." (Encycl. Brit. Vol xxi. p. 621)

Is not the policy of the strong man armed the only rational one ?

We know that there is Survival of death in all cases, however long or short it may be. That in the case of those who follow the spiritual principle of Morality it may even be eternal—tremendous as that word is—there is every reason to hope. Spirituality is Character, and till men cease from material ambition and diabolical action to secure it, there will and must be wars.

If men would realise that individually their character is the determining factor in the continuous life of which earth-life is

the first stage, they would order this life in conformity with the Divine Law of development, and Earth would be region of ordered peace. That is a real Spiritualism. A well-meaning clergyman has been sending round a paper inviting signatures to a declaration that signatories will neither directly nor indirectly countenance war "under any circumstances." This is a totally unnecessary declaration in this, the most pacific of all countries in the world. If the effort were made in Germany or in Russia it might be of value; in England it is out-of-place. No one can hate the stupidity, and worse than stupidity, of war more than does the present writer; but to say that wars of aggression "ought not" to occur, is childish, in view of the fact that they do occur. It is putting the cart before the horse. The business of the clergy is to carry out our Lord's teaching—*Metanoete*—change your hearts; and Spiritualism, rightly understood, furnishes adequate and logical reason how that change of heart can be carried out.

FAKED "PSYCHIC" PHOTOGRAPHS

Mr. MacCarthy gave a most valuable and interesting lecture on the night of June 26th at the British College. His method may be briefly described as projecting a previously-prepared microscopic image by an invisible light-ray in the dark room, on to the plate before its development. It is only fair to Mr. MacCarthy to say that he admits that Mr. Hope and other "mediums" had neither the knowledge, skill, money, instruments nor leisure to use his process. A fuller account of the lecture will appear in the October issue.

SPARE COPIES OF "PSYCHIC SCIENCE."

Mr. F. W. Warrick asks us to publish his request for spare copies of PSYCHIC SCIENCE for April and October, 1922. The College will also welcome any spare copies of 1933 issues. A shilling each will be paid. The 1922 numbers should be sent to the Editor; the 1933 numbers to the Secretary of the College.

WHY I BECAME A SPIRITUALIST

By MRS. F. HODGKIN

One afternoon in 1919 I went to an auction sale, hoping to buy a mirror I coveted. The first item was a lot of books ; nobody would make an offer, so, to start the bidding, I said 5/-. I was not interested in the books in the least, but I wanted the sale to begin. Thanking me, the auctioneer said I should have *all* the books, tapped his hammer twice, and when my husband came to fetch me, the car was filled to overflowing with the unexpected purchase of Lots 1 and 2. Incidentally the mirror was mine too.

After dinner the books were examined, a fine lot, in perfect condition, including several treasures such as two First Editions by R.L.S. The name of Oliver Lodge was on one volume, and I opened it. Finding it a War Book (which I detested) I flung it on to the jumble sale pile. It fell open, and my attention was riveted by an illustration. Picking it up again I began to read, forgot all about the books, finally took it to bed with me, and neither put it down nor slept until I had finished *Raymond*. It enthralled me. *Raymond*, by the way, was in Lot 2.

The next day a friend came from town and I poured out my impressions of this wonderful book I had read. When she heard it was *Raymond* she was astounded I should be thus moved by such a book, telling me she had a whole library of similar subjects. Now, this friend is godmother to two of my children, yet for all this intimacy never had she made the slightest reference to what seemed to me the most amazing and important subject I had ever come in contact with ! I poured out questions until she said, "I wonder if you are *ready*." Then, with a peculiar reluctance, she asked for a large sheet of paper and a pencil. I produced a sketch-block upon which she drew a circle and added the alphabet, but so badly spaced that several letters had to be squeezed into the margin. In one corner she wrote "Yes." In the other "No."

She then wanted a pointer, so I gave her a bone knitting needle, all the time feeling thoroughly mystified, wondering what she was up to, for she explained nothing, and did it un-

willingly, as it seemed to me. Placing the block on her knees she made room for me to sit beside her, told me to touch her hand that held the pointer with my finger tips, to assert no pressure but whatever happened, not to move my fingers. Instantly, as I touched her, her hand rose up and between our shoulders it went until our bodies were bent almost out of the seat. She said it was an entirely new Force and she had never experienced anything like it, and kept warning me not to "break the contact" as she expressed it. After these contortions the hand hovered over the block, then jerked down over two letters, the e and the h, hitting them repeatedly.

She then startled me by beginning to talk aloud, as if someone were present, asking them to complete the word, "e.h. what?" she said. Now, as she *spoke* the e.h. a light went up for me. E.H. is my husband's beloved brother, Eliot Hodgkin, who was killed when hunting. He was never called anything but E.H. I explained this, and the pointer shot to the "Yes" and literally banged away at it. So my friend said "Well, E.H., if this is you, give us something else." The hand hovered round again, picked out four letters, which it kept striking repeatedly until my friend said, "But you do not *finish* it! P.E.C.O. has no meaning." Again as she *spoke* the letters, recognition leaped in my mind. My husband is the Director—as was E.H. in his day—of the Pulsometer Engineering Co. Ltd., and the family never speak of it in any other way than as the P.E.Co. But the subtle intimacy of this was too much for me and I moved my hand.

When we resumed, my friend said *I* was to hold the pointer as the message was obviously for me, and her finger tips touched my hand with the delicacy of a butterfly's wing. Away went the hands, and I felt *life* under mine. A quaint, rhythmical movement was kept up, and I thought of the Musical Ride of the horses at the Military Tournament. Evidently some such idea was conveyed to my friend for, laughingly, she said she felt like a prancing horse. Off shot the hands to the "Yes" which was again hammered with such gusto that we both burst out laughing. The pointer returned to the letters and my friend spelt out rapidly S.P.R.I.N.G.E.R. and the pointer stopped dead. "Springer" was E.H.'s favourite horse (not the one that threw him) and as he lay dying, in a ground-floor room with

glass doors, the horse was brought in to say good-bye to his master.

Thus began the most wonderful period of my life, and to-day I live in two worlds, this and the next. And this is why I am a Spiritualist.

LT. COLONEL E. F. GORDON TUCKER

It happened that the writer one evening was watching some young people amusing themselves at table-turning. They seemed to believe that the answers they got to their questions really came from some influence apart from their own volition. I tried it myself with a youth who was interested. In a series of sittings we two together got remarkable messages, purporting to come from several of my long-deceased relatives, and giving names of persons of whom the younger party had never heard. But to the scientific mind there were difficulties; the experiment of Faraday, the subconscious mind, unconscious cerebration, involuntary muscular action &c. Still we tried every test we could devise to eliminate our own involuntary part in the proceedings. It seemed worth while to investigate further. Having read the books of Sir Oliver Lodge and others on the subject, I joined the London Society of Psychical Research, and looked through some back volumes of the Proceedings.

At one meeting of this Society a remarkable demonstration by Mons. Pascal Forthuny convinced me that there was a supernormal faculty developed in certain people; what Richet calls "the Sixth Sense." The room was full. Mons. Forthuny stated that when facing persons in a line he occasionally got impressions from some one in that locality and would refer it to the wrong party. I noticed that when he was standing in the gangway between myself and a lady he was addressing, he gave descriptions which were meaningless to her but which might have referred to me. Again he came down on an acquaintance who was seated in front of me and mentioned some financial transactions he had had with the East, which had no application to this man but which might have held good for me. My friend left the meeting when the interval occurred. Late in the second portion of the sitting Forthuny came down on me and began talking

about my work and travels in Asia, and remarked that he had got the idea of Asia in that part of the room before. His statements were quite accurate both on that point and about certain persons who had been in contact with me a few days previously. Others in the room had the same experience of his peculiar faculty. On my right was a gentleman with his wife and daughter. Forthuny had a good deal to say about someone connected with them, giving the individual's name. The lady said "We understand to what you are referring." At the end I asked my neighbour "Did you get anything out of that?" "Yes," he said, "he was talking to us about our son." Clearly this French gentleman possesses a supernormal faculty. But the account in the Society's Proceedings characterised his accurate statements as "hits"!

About this time I had the great good fortune to make the acquaintance of Mrs. de Crespigny. Our interest in the subject, in which she was so experienced, gave me the privilege of being her host on several occasions, and her visits of course meant long conversations. The departure of this talented and unselfish lady has indeed been a grievous loss to her many friends.

As a result I looked into the phenomenon of trance-speaking in a series of sittings at the British College and elsewhere. I may say that my older relatives, on both sides, have been a roving lot. As soldiers, sailors, and colonial administrators they have left their bones all over the Empire. But their names and records are not to be found in old copies of *Who's Who*; nor in the Dictionary of National Biography. During thirty strenuous years as a physician, especially interested in nervous disorders, I have seen some curious mental states. But this phenomenon of trance-utterance, new to me, by first-class and approved mediums, was something which stands by itself.

My first sitting, though very curious, did not appear evidential of survival, though in the light of further experience it was so. The control had difficulty about the names. My second sitting, with another medium, was extraordinary. First came my father, giving his name, references to our connection with India, and then bringing my sister and brother, their names correct, and correct particulars with regard to each. Then the brother brought his mother, who referred

to the painful accident which had carried her off. All their departures dated from twenty-five to forty years before. Finally a relative with an unusual name, who had left us two and a half years before this at a good old age, referring to her husband who had preceeded her by many years, to her sisters and a sisters and a nephew she had "met," and other relatives ; all their names clear and faithful to their respective relationships ; a reference to her son on earth with evidential statements, and also a mention of the large number of books she had left me ; and so on.

Of course the sceptical mind had to work the theory of telepathy and thought-reading, and "they" on their side seemed to be exerting themselves to give tests of identification to counteract that suspicion, by remarkable book-tests, and references to events and conditions obtaining in the families of other living relatives, subsequently found to be correct. So telepathy had to go ; until finally one communicator has become so expert that it is like a conversation face to face. Also I have had five of them, one after the other, speaking to me by the direct voice—in the light.

Moreover the accounts of relatives, long since departed, work out so naturally. A is "met" by B, where B is exactly the person who would meet A. C and D, inharmoniously married, only occasionally meet ; E and F, ideally united here, work together. One who had made a mess of his life had been through a period of remorse ; a naval brother works among the sailors ; a very intellectual personality delights in study ; two relatives, obsessed by the dour Lowland Scotch Calvinism of last century, had "slept for years" after their departure, waiting for the Day of Judgement ; a cousin, recently killed in a road accident, a most obstinate person, is described as being "as pigheaded as he was on earth."

And not only relatives but old friends have come along ; former school-fellows, brother officers, professional colleagues, a Hindoo servant who had died after I left India, and a member of my nursing staff who died under most tragic circumstances twelve years ago ; and even an uncle who as a subaltern was shot at the outbreak of the Indian Mutiny.

Also psychic photography, whatever frauds have been connected with it, does come in to help. Two photos taken by

Hope a few weeks before his death show, one relative who died six years before that, and with her her husband, who died in India fifty-four years ago, both faces undoubted; and the second a remarkable extra but unknown. But two weeks later at a most evidential sitting with a medium never seen before, "they" began talking about the photographs and gave the names of the extra faces. So if Hope was a humbug the most evidential trance-communication falls to the ground as proof of survival. And there are two men known to me in my own town who strayed into Hope's workshop and each got an extra of a departed relative without a shadow of doubt.

Lastly, ectoplasm is factual. I have sat within two feet of a medium in deep trance with this stuff pouring from her mouth and both nasal passages, and covering her chest. Cheesecloth simply will not do. It was a slightly phosphorescent amoeboid gelatinoid material which appeared to be endowed with life. And I have several photographs given to me by my friend Dr. Glen Hamilton of Winnipeg.

What can one make of experiences obtained during the last five years except that things are what they appear to be? The enquiring mind is bound to go where the wind of the argument carries it. The evidence seems overwhelming. And anyone with a knowledge of psychics can now work it back into records of the Gospels and especially the Acts of the Apostles, which latter especially is psychic phenomena from start to finish. It is better to read the acts in the Greek, and I recommend Volume III of the Beginnings of Christianity by Foakes Jackson and Kirsopp Lake, which gives the text of the Codex Vaticanus and Codex Bezae with every known *varia lectio*. And to those who cannot read the Greek, then Volume IV, which is a literal translation, with commentary, of the former; when the reader will see what is meant by "spirit" or "holy spirit," generally translated as "The Holy Ghost." The Authorised Version was based on inferior MSS.

Survivalism then gives an explanation of what this speck of matter which we call the Earth exists for. The individualised minds which it produces must, in some way we cannot understand, be of use to the Infinite Mind which orders and energises the Cosmos.

NOTES BY THE WAY

As announced in PSYCHIC SCIENCE for April, Miss Hilda Lewis, the "Flower Medium," was invited by the College Council to give a series of sittings on which a complete satisfactory report of her mediumship might be based. The Council regret that Miss Lewis has intimated that she cannot accede to this reasonable request.

* * * *

The Council is to be strengthened by the co-option of Lt.-Colonel N. P. Clarke, whose interesting talk on a recent visit to Lourdes was given on June 5th. Colonel Clarke has been a very generous member of the College and has given much thought to its affairs and we welcome his further association with the Council. Mr. H. C. Scofield, whose former work on the Council is remembered with gratitude, has also accepted co-option.

Among lecturers welcomed by the College during the term have been Mr. Stanley De Brath, Mr. T. Dudley Parson, Dr. Nandor Fodor, Mr. P. MacCarthy, Mrs. Hewat McKenzie, and Mrs. Dr. W. H. Posthumus.

* * * *

Study classes do not draw a large attendance but the students who have made use of these have been most regular and appreciative. Mrs. Hewat McKenzie's course of study on "The Etheric Body" covered a large interesting field, calculated to lead on to further study. A Study and Instruction class for Public Speaking has had very practical help in voice production from Mrs. Hankey, and a number of students have shown they can speak ably and fluently on given subjects. *The Road to Immortality*, by Miss Geraldine Cummins has been used as a textbook in this class. Mr. Hendry's course on healing has been of both practical and inspirational value to a group of students.

* * * *

The College continues to receive many gifts to add to the beauty of the rooms. Miss Joseph has given one of Mrs. Champion de Crespigny's beautiful Port of London studies, "Murky Weather." This now hangs in the Lecture Room. Mrs. Leng Ward has presented two charming marble statuettes—"Night" and "Morning" which were formerly in the College when at 59 Holland Park. The Council presents its thanks to both these members for the beautiful gifts.

* * * *

Potential mediums are constantly being examined by a College Committee. Sometimes these are invited, or ask for such an opportunity. Trance, clairvoyance and psychometrical powers are demonstrated and whenever these are promising, encouragement is given for further development. We need new mediums, but the standard of work required by the College is high and has to be worked for.

* * * *

"Painting" mediums have appeared on the psychic horizon at intervals in our records. Mrs. Matson demonstrating at the College this term is one of those who claims she has had no training in art, but in the presence of a sitter can in a semi-trance condition transform a plain sheet of brown cardboard into a pleasing landscape in the course of twenty minutes. The subject matter is said to indicate the sitters' psychic and spiritual development. Some clairvoyance accompanies the gift.

At a London gallery a Miss Willis has been exhibiting large canvases which are said to be passable paintings, of psychic origin, and done by the fingers of the medium, which have evoked newspaper comment, and recently a member in Canada who would be a competent judge of art, tells me of a personal contact with an ex-soldier incapacitated in the War, who beginning to interest himself in psychic inquiry only two years ago, now finds himself the channel for the painting of lovely small mosaic pictures. He is said to be controlled by a fifteenth century monk, and the gift has brought him much happiness. He has never been taught to paint, but has developed clairauidience and says he is instructed as to what to do.

* * * *

THE MARGERIE MEDIUMSHIP

In the maze of charges and counter-charges, irrelevant divorce-court proceedings, artificial moulds of positive fingers, affidavits and denials, and the flood of literature on the subject which perplex the English observer, the present position seems to be as follows:

Dr. Harold Cummins, whose quiet courtesy impressed me, inspected the wax moulds at the S.P.R., and also one—Mrs. Baggallay's mould of the "Walter" thumb—which I brought to him. He pronounced it, and I think, all the others, to be waxes of Dr. X's ("Kerwin's") thumb and reported accordingly. His report will be found in *Proc. S.P.R.*, Vol. XLIII for April, 1935.

He showed me some very perfect models of a thumb, artificially made.

On seeing these latter, I abandoned all hope of a clear settlement, for there was no proof by whom, or when, these artificial moulds were made ; and decided to put before readers of *Psychic Science* no more of the perplexing details on this matter.

Since then, Mr. Bligh Bond has come down decisively on Mr. Dudley's side. He published his decision in the May issue of the *Am. S.P.R. Journal*, without reference to the Publications Committee. This was repudiated by the Am. S.P.R., who published a supplementary May issue, and dismissed Mr. Bligh Bond from their employ.

Two meetings were called on June 6th and June 11th for members to discuss freely the present crisis. Reports of these meetings are not yet to hand. The Preliminary Meeting of Voting Members was called "with the object of defeating the conspiracy of the present administration which is diverting the resources of the Endowment Fund to purposes not contemplated in the Charter of the Society."

We can only record the above with profound regret. The Margery Mediumship has produced numerous phenomena, aside from the finger-print controversy, which are inexplicable by any known fraudulent methods, and these seem to be untouched by the dispute which has done such irreparable harm among the uninformed to the credibility of genuine mediumship.



OBITUARY

The passing of Dr. Thomas Glendinning Hamilton, M.D., at the comparatively early age of sixty-one, of Winnipeg, Canada, has been a heavy blow not only to his many friends in Canada and England, but to psychical research all over the English-speaking world. His researches were not only characterized by exceptional scientific ability and most careful elimination of all possibilities of error, but also by the presence of a group of investigators of known sincerity and position and three mediums of very unusual development. Our sympathy goes out to Mrs. Hamilton who co-operated in his work, and who, we are glad to know, will continue it.

Those who have followed the reprints of his work in *Psychic Science* of October, 1932, January, 1933, and January, 1934, will be aware of the extraordinary physical results which his carefully organized experiments have produced. Physical mediumship is necessarily at the base of all Spiritualism, because when the results are unquestionably genuine, it affords evidence that cannot be referred to the "sub-conscious mind"—that bugbear of all who are convinced of survival. It is for that reason that unexceptionable physical experiment is so specially valuable.

We extract from the Canadian newspapers the notices here following :

"The church in Elmwood, which Dr. Hamilton had helped to build, was thronged with friends of long standing, with associates in the medical profession, and with many to whom the beloved physician had brought aid and comfort.

" 'Dr. Hamilton's prominence in later years in the field of psychic research,' said Rev. Mr. Paton, was intensified and in the very nature of the case where a new realm of investigation opened up there was hostile criticism.

" 'Two things should be said to-day. Among those that knew him and were in touch with his experiments, his integrity was never in question. No suggestion of fraud at any time appeared. Secondly he had an unshakable conviction, intensified as his experiments went on, that there is survival of personality after death.'

"Paying tribute to Dr. Hamilton's qualities as a physician, Mr. Paton said he stood the test in a profession which tested and tried a man. His practice in the community was very wide and to hundreds he was more than a doctor, but a friend.

"It was to the memory of Dr. Hamilton as a churchman, however, that he wished to pay fullest tribute.

" 'We are met,' he said, 'in a church he loved. He was one of its first members. He was an elder in the congregation for twenty-eight years. He was one of the three trustees and one of the men who gave the land where the church now stands.' "

These are but a very small portion of the extensive notices in the *Elmwood Herald* in which his biography occupies several columns. His friend R.B.M. writes :

" The qualities that won him the friendship of many were honesty and sincerity, equanimity, fairness and public spirit. He had that rarest of gifts, common sense, to a high degree. There is probably no subject which has aroused more bitter controversy than psychic research, yet even those who could not follow Dr. Hamilton to his conclusions never doubted his sincerity or ceased to admire his determination to investigate psychic phenomena along scientific lines. It was these qualities of mind and heart that made him internationally famous in this field, and won him the friendship of some of the most distinguished men and women of the day. His high sense of duty led him to accept public offices which entailed a tremendous amount of work and grave responsibility—Member of the Legislative Assembly, Chairman of the Winnipeg School Board, President of the Manitoba Medical Association, member of the Executive Committee of the Canadian Medical Association—and in all these offices he rendered signal service. His work and life stand so close to us that we cannot rightly appreciate them at this time."

This testimony we most cordially confirm, and we feel the sincerest sympathy with Mrs. Hamilton, whom we had the pleasure of meeting on their last visit to England. It is our earnest hope that she, and the group who conducted the experiments will continue a work which gave so much satisfaction to psychical researchers in this country.

EDITOR, *Psychic Science*.

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BOOK REVIEWS

A MESSAGE TO THE NEUROTIC WORLD

By Dr. Francis Volgyesi. Messrs. Hutchinson. 12s. 6d.

That the souls of men in the Western world are very sick to-day is the story which this distinguished Hungarian physician unfolds. To the knowledge of the very latest discoveries in medicine and intensive experiences during the Great War he has added a study of psychological methods which has convinced him, after treatment of twenty thousand cases during the last ten years, that in suggestion and hypnotism lie the surest means of help for the jangled physical bodies and nerves of the victims of our civilization.

"I could surprise many of my readers," he said, "if I did what it is in my power to do on the basis of my experience, to demonstrate with statistical data how often the ingrained contradictions of science and religion leave indelible marks on the developing human soul. The subsequent effects of these disturb the psychic life of most men far more terribly than family, economic, or other shocks."

Prof. Jung in *Man in Search of his Soul*, has the same tale to tell when he describes how he must be pastor as well as doctor to his patients and teach them a new way of life. These are but two physicians out of hundreds who have risen up since the war to care for the souls as well as the bodies of men. I find in such doctors a great liberality towards many aspects of healing hitherto considered unorthodox, for they too have been branded as unorthodox. They see men whole—not as bodies, but as souls using bodies, the oldest teaching of the East and the newest teaching of the Spiritualists and others in the West. Psycho-analysis is not enough, the curing of bodily organs is not enough, men must be taught how to live. It is an ironic reflection on the religious teaching of two thousand years that it has to be supplemented or reviewed in the clinic of the physician.

Starting from the basis that suggestibility is a natural factor in all men and women, Dr. Volgyesi sees nothing unusual or abnormal in utilizing suggestive and hypnotic powers. He has always had a great admiration for Coué, the man and his methods, to whom he gives the credit of sending out a great wave of hope to many a sufferer from whom all hope had departed. Hetero-suggestion becomes auto-suggestion in skilful hands, and he backs his theory by case-records of thousands of patients whose history he has followed for ten years after their recovery, claiming for them health and happiness and ability to carry on normal lives through such treatment.

"Everything that operates with the law of suggestion is capable of performing healing miracles," is his dictum. Body and soul—soul and body—their reciprocal influence is the key of the nervous troubles which are working such havoc in Eastern Europe particularly. The West has ignored its soul under the influence of material science and must learn the age long methods of the East, the quiet contemplation of the soul, and the study and discipline of its powers, if it would be well and regain its lost poise. He will not separate the thought of body from

soul, but declares that "every physical process leaves permanent imprints on our souls through the nervous system and every psychic process leaves permanent imprints on our bodies," and the results of the application of this conclusion on the treatment of both functional and organic disease have astonished even this skilled physician.

We, as students of man's soul, welcome such books, for they seek to recall man to a study of himself and to tell him that in simplicity of life, in ethical behaviour to his fellow men and in self-discipline lie the cure of most of the woes which affect him to-day. B.McK.

ON DREAMS

By William Archer. Ed. by Theodore Besterman.

Methuen. 7s. 6d. net.

The discovery of the value of dreams as a clue to the study of man's consciousness is a significant feature of the twentieth century. The West meets the East in this study, and the former applies to the interpretation of that part of our mind which manifests, in the state in which we spend half our lives, all the available knowledge of psychology we possess.

That a man of William Archer's mental fibre should have given detailed and close attention to the record and analysis of his own dreams is of profound interest, and Prof. Gilbert Murray in a brief introduction calls our attention to the kind of mind Archer possessed. The book was begun before his death, and from notes it has been completed by its editor on lines he believes the author would have approved.

The subject is as vast and varied as humanity itself—for no two dreamers dream alike. The author is not at one with the Freudian drastic interpretations, for him these are too cut and dry, he would ascribe much more to a chance element, and he eschews the tortuosity of the psycho-analysts as having no bearing on the interpretation of the bulk of our sleeping or waking dreams. No great inspirations seem to have reached him in the dream state such as A.E. the Irish poet and others have claimed, but in one he glimpsed a plot which subsequently was woven into his successful play *The Green Goddess*.

The busyness and the irrelevancies of this hidden aspect of our minds is a constant wonder to him, as if a hidden being were at work weaving his thoughts the moment the upper brain relaxed its hold, whether in sleep or in chance dozing. To what end—what is going on—why so often unintelligible—where lies the key to the problem? Surely all this activity has some meaning, but Archer's answer is almost a negative one. It may be that we have not trained our minds to work coherently at different levels. We are so proud of our upper brain processes, and forget that the soul may have other means of expression than our formal thoughts. We catch a glimpse of this in the symbolism and in the dramatisation of the dream state. Some students claim that they can continue their conscious waking thoughts in dreams and awake with these extended and clarified by the process. If our two lives can ever so form a coherent whole for use in waking hours we shall indeed be richly endowed. B.McK.

EXPERIENCES WITH MEDIUMS

By J. Arthur Hill. Rider. 7s. 6d.

It is interesting that this book, like Mr. J. Arthur Findlay's *On the Edge of the Etheric*, is a monograph on one medium. In Mr. Findlay's case the medium was Mr. John C. Shaw, in Mr. Hill's, Mr. Aaron Wilkinson. Both refused fees. Both were simple and very sincere men. Such monographs have a special value of their own—the observation of one medium through many years. Mr. Hill's evidences are all directed to the question of survival which Wilkinson's clairvoyant sittings establish to what may be called moral certainty. Taken in conjunction with many others, and with the philosophical view that if there is no survival the world is meaningless, we may consider survival as well proved as the Copernican solar system.

Mr. Hill (p. 183) and Mr. Findlay (p. 384) both draw the same conclusions that the Etheric body is an exact duplicate (or original) of the material body, as my own Teacher has positively stated before either of these books were published. S. DE B.

DREAMING TRUE

By J. M. Stuart-Young. C. W. Daniel Co. 2s. 6d. net.

Few achieve the comfort from dream experiences that the author seems to enjoy, but then very few take the trouble to practise "dreaming true" as he advises. He has studied his own dreams and the experiences of others and contributed to many public discussions on the subject as well as to the pages of our own psychic journals. Twice, accidentally, through being poisoned, he has been consciously out of the body, dwelling apart from it, and yet able to observe rationally all that was taking place around him. He notes in one such experience that he seemed to be following a straight sequence in his thought, and yet his servant who was receiving instructions from him as to his affairs in case of death, noted long gaps of time between the words used. That the spirit was already standing outside Time, the brain being temporarily paralysed, is the author's explanation of this. The incident removed the fear of death, and made the thought of passing on as natural as the thought of birth.

To retain consciousness while dreaming—to dream 'within the dream'—is only achieved by effort. This was accomplished, and the author has found himself on many pleasant journeys in his spirit body, viewing his physical form and noting the delicate connection between the two. Mr. Stuart-Young's thoughts on these journeys are those of a poet and he enjoys the freedom and inspiration and mystery of these travels. They remind me of some of the dream states described by "A.E." the Irish poet in *Song and its Fountains*, when he says: "I do not know of any psychology which so spiritually excites me as this of the nightly return of the soul to the divine order . . . and the wisdom of the seers who taught that all creatures in dream slip away from their wretchedness to the ancient beauty."

This little book will rouse pleasant thoughts and perhaps encourage others on the adventure of dreaming true. B.McK.

THEY LIVE AND SPEAK— A REAPING

By W. Adair Roberts. Hillside Press. (No price given).

Helpful thoughts from teachers and helpers who use Miss Adair Roberts' writing and clairvoyant gift are to be found in this little volume, tastefully produced and with a thoughtful introduction by Mr. Lewis Jefferson.

The importance of the sensitive having a quiet mind when opening herself to receive psychic impressions is often insisted upon by the guides if the psychic body is to escape strain: on the other hand the quietly receptive sensitive has sometimes to inform her communicators that the writing received is incoherent, and the explanation is given that they were unaware of this and found on inquiry that groups on another vibration, previously brought to the medium by rescue workers, have not been completely withdrawn and are obscuring the message of the Teachers. The channel should certainly always be completely cleared between different kinds of psychic reception.

Many interesting psychic experiences are recorded and the book will be valued by those engaged in loving service in healing and in helping unhappy souls.

B.McK.

GOD AND I WILL TALK IT OVER

A Psychic Collaboration by Ronald and Kathleen Holme.

Hillside Press. rs. 6d.

Many people may fight shy of this little book on account of its title, but it is explained by the author as having been given during sleep. In any case, it does not seem to be a very apt title, and, methinks if ever that state is reached that it implies, we shall, by that time, have left the things of Earth far behind, and we shall have even greater things to discuss. The book consists of short accounts of sittings with several well-known mediums, and contains much that must be of great interest to the authors and also to those who are just beginning the study of Survival.

P.H.

THE GOLDEN PRECEPTS FROM THE BOOK OF LIFE

Transcribed by Aura May Hollen. Henry Hollen, M.D.

Los Angeles, California.

The earlier writings of Aura May Hollen—*Songs of the Soul, Leaves from the Tree of Life*, and *Consciousness and its Purpose*—will have prepared readers for this volume. It is apparently a form of automatic or 'inspirational' writing, and purports to be the substance or transcript of the Book of Life, which certain philosophers designate as the Eternal Records (p. 140).

Many will find very illuminative passages in this book, which is evidently written from a high moral sense. There will also be found

truisms expressed in somewhat grandiloquent language, but we call to mind the saying that "Truisms are sayings whose truth few heed." Anyone who reads sympathetically will find much matter for thought, but the sympathy is essential that the reader be not repelled by a peculiar diction.

One of the most valuable points in the book is that it develops a truly spiritual perception of the Being and work of Christ which superficial Christians would do well to heed. "Love compriseth the elements of Divinity, being the tool with which the Supreme Mind buildeth the universe." (p. 17).

S. DE B.

MAN'S BECOMING. ?

Received and Recorded by Helen Sheppard Plimpton.

Rider & Co. 5s.

This remarkable communication was received and recorded by an American lady, Helen Sheppard Plimpton through the mediumship of Mrs. Eileen Garrett and much of it was transmitted by direct voice on to a dictaphone and taken down by a stenographer.

It is therefore a true transcript of a deep philosophy and the title rightly expresses the gist of the message given by one who was the earthly father of the recipient between whom the relationship had been quite unusually close and valuable to both.

The trend of the book is distinctly Buddhist, but it is clear that the writer is strongly influenced by the Bergsonian aspect of Deity. (To quote): "... people may say: 'But where is God?' And I would say: 'No state reveals Him thoroughly that I have seen, but each state makes a revelation more complete that you are helping God to be and that God is not a person but a great boundless and endless Sea of well-directed forcefulness. Each child born into this world of awareness helps God to grow; each moment that you think well of yourself and others . . . you have helped God in Becoming, you who lived as I have lived will find God everywhere; there is nothing that you use there is nothing that you do, there is nothing that you say, there is nothing in the Universe given to you either for your blessing or for your ill that is not part of the living, breathing God."

At the same time the Christ Consciousness is fully realized and one of the most striking chapters is that giving a personal impression of the Christ Personality, while the author's attitude towards the traditional Jesus and His religion is somewhat original.

"One saw the sorrow in His eyes that in founding His cult He founded jealousy. One saw the understanding within His soul for the crimes committed in His name; and I nearly wept as I saw that sorrowful soul gladly suffering retribution for that word of love that He had sown, that men had taken hold of and made into a religion and crucified Him every day with it. One saw the greatest thing perhaps that He, was feeling, 'You have not failed me, I have failed you, if I was not

strong enough to give you a way of understanding that would save you from this robbery, sudden death, violence and bloodshed, then the crime is mine, not yours and for that I am willing to suffer.' Sometimes, maybe, He said things like that that has given us the erroneous idea that he died for all mankind; He did not die for all mankind, He died for an ideal and an ideal is I suppose the voice of all mankind. . . . I then saw the futility of those people who have cried His name aloud as it were, clamouring restlessly, crying to Him, 'Behold we have created this for you, we have built this church and that Temple for you and we have killed this one and that one so that your God shall be our God and that your religion should live. . . .' If you would see that mass of people struggling to reach Him, believing before God that in their rage and madness and violence they had done it all for love of Him, then you would understand that they crucify Him every day when they speak His name and live not by His words. This is the personification of the Christ."

This writer's outlook on evolution is certainly worth noting and the chapter on the 'Sub-human and Animal worlds' is remarkably illuminating. It has been an age-long question as to the point at which the sub-human becomes the human and all that the writer says on the subject of fairies and such-like folk is vastly interesting.

There have, of course, been numberless statements given through mediums respecting the conditions of the after-life, especially on first leaving the body, and the chapter on this subject deserves close study.

The title is 'Death and the seven stages of Becoming' and while confirming, in the main, most of the information already given by others there are many fresh points of interest worth noting. It is summed up in the following avowal. "I have tried to show you the three unfoldments, the unfoldment of awareness, the unfoldment of becoming aware and the unfoldment of being aware. This is the gospel we have maintained as we gazed into all space, into all eternity. Remember the first stage is the stage of Birth of the soul, the second the stage of Looking back, the third the stage of Emotion, and the fourth the stage of spiritual Rebirth and adjustment; the fifth is the stage of Intellect; the sixth is the readjustment for the death of the Soul and the seventh the birth and fulfilment of Spirit."

It is this writer's immense and infinite realisation of the universal God-Consciousness and his apparently first-hand experience with some of the biggest problems of existence that make this book of unusual interest and value. If occasionally the style is somewhat prolix and involved in expression the matter is so valuable for the actual information claimed to be authentic as to make one reluctant to criticize.

Nevertheless it is impossible to suppress altogether the doubt that creeps in when one remembers the close cultural and physical relationship between the writer and the recipient of his script, and we do not find any incident or statement that is of any evidential value.

For would not the daughter have absorbed the father's philosophy while he was on earth and might not the volume dictated by him be merely a repetition of all that they had believed to be true? This is

not to decry the lofty aim of this book or to belittle its content, we merely suggest that as an evidential statement of new truths it cannot be accepted whole-heartedly while there was the rich storehouse of the daughter's memory to draw upon and build an undoubtedly noble structure.

E.M.J.

THE LAW IMMUTABLE

Arranged by Ivan Cooke. Wright & Brown. 2s. 6d.

This small volume is, in part, an abridged edition of a former one by the same author, much of the Spiritualistic content of which, we are told, has been eliminated; but to which has been added, by the arranger, religious and philosophical implications arising from the messages which purport to come from Sir Arthur Conan Doyle. There is little evidence of this origin and if the communicator were Sir Arthur the messages must have suffered in transmission.

At the beginning of the first chapter we are told that information was received to the effect that "Sir Arthur would set forth and for the first time the actual conditions of the life beyond death." Surely not for the first time! We are informed (p. 14) that the communicator was the spokesman for greater Intelligences; yet later (p. 68) the communicator qualifies some of his earlier teaching as "We learn ever-fresh aspects of truth." Are we to conclude that the earlier and apparently incorrect teaching did not originate with these Intelligences?

On p. 19 we read that by means of "Trance control the messages were spoken in the voice and with the gestures and mannerisms of Arthur Conan Doyle"; but on the next page we learn that "By a special ray of power the consciousness of the medium was raised so that the resulting communication was undefiled by the dark astral clouds which hem this world about." This latter method is called 'unique'; but it leaves one in some doubt regarding the exact method by which the communications were received.

The compiler states (p. 42) that in the Summerland "Man is still man, woman still woman, each a personality and not yet a spirit. In this sense, because the majority of the contacts enjoyed by the Spiritualists come from the Summerland the term Spiritualism is a misnomer." Does not man, even here, consist of body, soul and spirit?

A spirit photograph of Sir Arthur obtained by a member of the compiler's circle and published in his former book is stated to be a 'genuine manifestation,' but it is claimed that other spirit photographs of him obtained since his passing have no sustaining intelligence behind them. As a spirit photograph has been published with his own son as sitter, it is doubtful if such a statement can be maintained. All forms of phenomena may not be due to discarnate spirit agency, but many will disagree with the statement (p. 107) that the aura of a medium brought into contact with that of a sitter can select and retail facts and details long forgotten by the sitter, and the medium, with perfect

sincerity, will attribute the result to information given by spirits. These delineations, we are told, are 'dead' things or 'astralities,' and can be found throughout the phenomena of Spiritualism in certain manifestations through ouija boards, by materializations, or through the direct voice.

Sentences taken from their context often convey a false impression. Care has been taken to prevent such in this review; but in any case the compiler should not object, for on the jacket of this book is quoted part of a review of the book of which this one is an abridgment, but fails to quote from the same review that "There is, unfortunately, no possible proof that Sir Arthur himself dictated what is ascribed to him."

A more careful proof-reading might have prevented many errors in spelling. S.O.C.

THE POWERS THAT BE

By Dr. Cannon. Francis Mott Publishing Co., 5s.

To all who have had the privilege or of meeting or hearing Dr. Cannon lecture, another book by him will be a welcome event. The phenomenal success of his first publication *The Invisible Influence* may well be repeated over this one, for Dr. Cannon has given even greater proofs of his extensive knowledge of occultism and has gone further into the practice of Yoga or Magic.

His detailed description of the amazing feats of the Yogi Tahrah Bey who was able to subject himself to burial for several hours, and even days, without injuring his physical body in any way, and his explanation of the much discussed "Rope Trick" is intensely interesting but his experiments with hypnotic recollections are of even greater value. These give startling proof of the independence of the Mind or Soul and its pre-existence apart from this world of Time and Space. A subject was hypnotically induced to record all her experiences, not merely from the moment of birth but prior to her emergence into physical life. Half an hour before actual birth the subject cried out that all was dark and as she was born she shouted "I'm out!" She knew where her mother was because of a ray of light connecting her with her mother but with no one else in the room. After describing her first immersion in water she remembered the look of the room and was also able to tell the name and number of the house although normally she did not remember it.

The chapter on Black and White Magic is of great value and he shows beyond doubt how strong is the hypnotic power wielded by the Christian Scientists, quoting Mrs. Eddy's own self-hypnotism with regard to the alleged power of 'Malicious Animal Magnetism.' This she dreaded while denying the existence of evil and its very denial imbedded the fear of it deep in her unconscious mind. He declares that it is no less than Black Magic to use the power of Thought against others and cites many instances to prove it. He also quotes instances in the Bible where powerful thought was used by men of strong personal influence to harm and even to destroy others whom they wished to remove.

Perhaps the most generally valuable part of this book is that devoted to the question of Prayer and the wise insistence on its being divorced from mere desire. It says, 'Whereas so many people think that prayer is the art of getting God to give something it is actually the art of getting yourself ready to receive something.' In striking proof of this Jesus is quoted as repeatedly reproaching his disciples for their fear and their insufficiency rather than for their lack of desire. It is fear which paralyses the capacity to receive. It is absolutely necessary to visualise on the inner plane that which we pray for, otherwise its manifestation on the visible plane may be jeopardised by refusing to recognise it on the invisible one. As Dr. Cannon says, "If you ask for success and at the same time prepare for failure you will get the situation you have encouraged; for mere words do not constitute prayer." "As a man thinketh in his heart so is he."

Probably many thoughtful readers of this book who have already become more or less acquainted with Eastern forms of Yoga will regret that Dr. Cannon does not seem to be sufficiently aware of the extreme care and caution necessary for an inexperienced Westerner to practise it. The breathing as described appears simple and harmless but this is far from being the case and a word of warning should be given as to the desirability of avoiding any such practices except under the direct guidance of a very skilled and perfectly conscientious adept. For one who is attracted by mere curiosity or desire for power, to practise Hindu forms of Yoga is to court disaster and produce within his own inner being a condition fraught with danger.



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